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Number 33



WILLIAM T. HARRIS

CHRISTIANITY teaches that food, drink, raiment, or creature comforts of all sorts, yea, life itself, are infinitely beneath consideration when weighed against the spiritual service of humanity. Bodily health and vigor, sound digestion, good sleep, keen sense-perception are all good if rightly used or subordinated to higher faculties; but to speak of them as forming a harmony with the higher is placing the soul and body on the same plane, and this is a fundamental error in educational psychology.—Hon. W. T. Harris.

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Winter term begins January 2, 1895.
Winter term closes March 22, 1895.
Spring term begins April 1, 1895.
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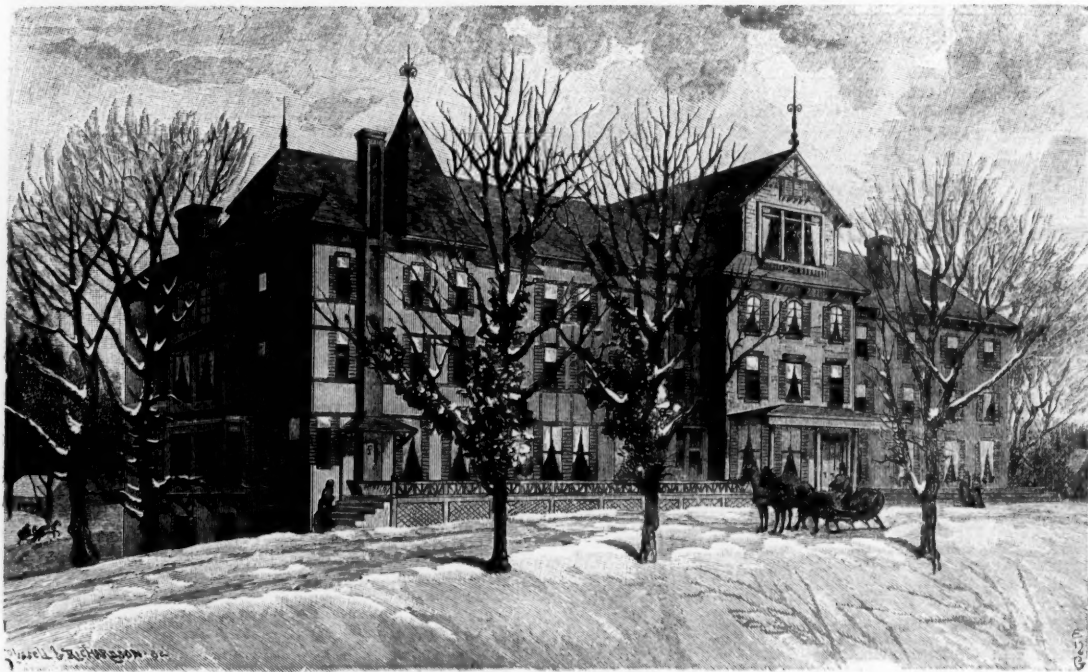
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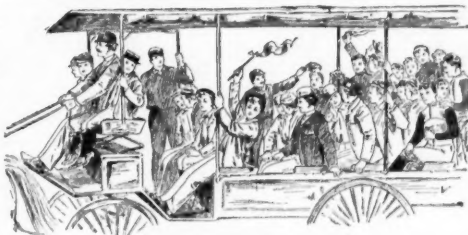
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EDUCATIONAL NOTES.

The method of presentation pursued in Dr. W. J. Milne's *ELEMENTS OF ALGEBRA* (just published) is the same as that which is exemplified in his *Arithmetics* and which has proved not only pedagogically correct but has also met with general and enthusiastic approval.

"To teach things rather than names" is the aim of Dr. J. H. Kellogg's *SECOND BOOK OF PHYSIOLOGY AND HYGIENE*, just issued. As the title indicates, it is a book for advanced classes, and the author has endeavored to bring within the comprehension of the student important facts not generally treated in school physiologies. Prominence is also given to the branch of the subject relating to the effects of alcohol, narcotics and other stimulants on the human system. Colored charts and wood-cuts help to elucidate the text.

PECK AND ARROWSMITH'S ROMAN LIFE IN LATIN PROSE AND VERSE aims to give in the form of a collection of characteristic extracts from varied sources a representative survey of Latin letters for the use of those who cannot devote a longer course to the study. The selections are made solely on the basis of their intrinsic interest and their relation to Roman life, and range from the popular songs, which antedate written literature, to the Christian Hymns of the third century. To each selection is prefixed a concise account of the author, when known, and his works, with a brief working bibliography. For convenience in sight reading the text is provided with a translation of the more difficult words, and followed by a fuller commentary on special points of interest. Several of the selections have never before been published with an English commentary.

The Report of the Latin Conference of the Committee of Ten favors for first readings in Latin authors whose works have a general interest and a close relation to the life and customs of the people. *ARROWSMITH AND WHICHER'S FIRST LATIN READINGS*—nearly ready—meets the Committee's requirements. Adapted to second-year work, it is a collection of simple, carefully graded material, wide in its scope and interesting in its matter. The selections deal more with the daily life and customs of the Romans than with their military achievements, and are not confined to any one author or period. Specimen pages may be had by addressing the Publishers.

THE REPORT OF THE COMMITTEE OF TEN ON SECONDARY SCHOOL STUDIES, pronounced by U. S. Commissioner Harris the most important educational document ever issued in this country, has been printed and published by the American Book Company for the benefit of the National Educational Association. It is supplied, postpaid, at the nominal price of 30 cents.

SMALL AND VINCENT'S INTRODUCTION TO THE STUDY OF SOCIETY is noteworthy as the initial volume of its kind published in this country. It deals with the fundamental facts of society, and is intended to furnish a basis for preliminary instruction in Sociology in American institutions of higher education.

A new aspect is given to the study of Botany in Oliver R. Willis's *PRACTICAL FLORA*. It shows the economic features of the vegetable kingdom and its relations to our every-day life. Food producing vegetation and plants that yield articles of use or consumption are described and classified, and to each is appended its history, geography and other information of economic and commercial interest. It is cordially recommended by Profs. W. G. Farlow (Harvard), Byron D. Halsted (Rutgers), Geo. McCloskie (Princeton), Albert P. Brigham (Colgate), and other leading botanists.

The method by observation and inspection, applied to the study of Latin and Greek in President Harper's Inductive Classical Series, has many advantages which instructors have been quick to recognize and appreciate. Latest issues of the series are repeating the phenomenal success achieved by their predecessors. Every one interested in classical study should know these books.

"Pupils should be helped to help themselves" may be said to be the keynote of Metcalf's *ENGLISH GRAMMAR FOR COMMON SCHOOLS*, just published. In this book pupils are led, first, in the light of their own experience to study the simple facts of language and then to investigate the more difficult matters of construction and inflection until they arrive at the general laws which govern its structure.

Eclectic English Classics steadily increase in popularity, due to the high literary quality of the books selected, careful editing, judicious, helpful notes, pleasing appearance and low prices. Fourteen volumes are now ready and nearly as many more are announced as forthcoming.

The Laboratory work in Chemistry for secondary schools, outlined in the Report of the Committee of Ten, is closely followed in *COOLEY'S LABORATORY STUDIES IN ELEMENTARY CHEMISTRY*. These experiments present all the fundamental facts and principles of the science, and can be used in connection with any text-book of elementary general chemistry.

The New York Times says of *GUERBER'S MYTHS OF GREECE AND ROME*: "We recall no recent work in this field more interesting, or which, without being pretentious, will give the reader so quickly and surely a knowledge of classical mythology."

Dr. Emerson E. White has laid the teacher's profession under lasting obligation for his *SCHOOL MANAGEMENT*. *Public Opinion* says: "It would be well for themselves, their scholars and the Republic if 'School Management' could be read carefully and thoughtfully by every teacher."

The first Copy Books to teach a systematic course of Book-keeping are Number 9 (Single Entry) and Number 11 (Double Entry) of the new *SPENCERIAN BUSINESS COPY BOOKS*. Of the same series, Number 8 presents Miscellaneous Business Forms, and Number 10 Connected Business Forms.

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Pittsburgh, Pa., recently adopted for exclusive use in the city public schools *FUNDENBERG'S FIRST LESSONS IN READING*. This is a new book, judiciously combining the best features of the word, sentence and phonic methods. It aims to develop thought in the pupil, and avoids machine processes of teaching.

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NEW EVENTIDE SERVICES, NOS. 17, 18.

Services of general worship, suitable for any sermon theme. The thought of No. 17 is expressed in the verse which appears on its title-page—"Abide with us for it is toward evening"; of No. 18—"Eternal light of light be with us now"; but these Services, and the two which follow, are prepared with the purpose of meeting the demand which has come to us for a series of services without special themes, which can be used upon any occasion, and which do not confine the pastor to any particular subject for his address.

"We hope that you will continue to publish these helpful responsive readings. Those which we have purchased, nearly the entire set, have been used in several different churches and some of them several times by us."—*Buffalo, N. Y.*

THE Roman Catholic mob which wrecked three different Protestant mission houses in different parts of Quebec on Aug. 7 had two significant features. It was wholly composed of French Canadians, the Irish Roman Catholics holding themselves entirely aloof. It also was evidently caused in large part, if not altogether, by the virulent anti-Protestant tirades of a particular French journal. It did considerable damage to property but soon was put down by the police. Of course the attacked Protestants, who are Baptist missionaries, have since been promised the protection of the authorities and the Roman Catholic local powers also have hastened to express their indignation at the wickedness of their own adherents. Whether the priests are honest or only politic in such expressions doubtless seems to many an open question, but we perceive no good reason for doubting their sincerity. At any rate no men are more quick to recognize the fact when they have been put at a disadvantage, and it is to be hoped that they will see the importance for their own sakes of suppressing outbreaks and such malicious publications as those alluded to. But apologies for the past and protection for the future are not enough for the Baptists concerned. We trust that in the interests of law and order they also will demand and obtain heavy damages for their property destroyed and the arrest and vigorous prosecution of all persons who can be identified as having been concerned in the mob. The proof of the sincerity of the civil and ecclesiastical authorities will be found in the degree of their activity in promoting these results.

New England people commonly make this distinction between the Western and the Eastern college president—the former is mainly an agent to raise money for his college; the latter is an administrator who guides the development of the institution, selects its teachers, fosters in its students high ideals of character and represents to them these ideals. But such a judgment is not just to either. The Eastern president always needs money, in increasing amounts as the college expands and takes on new departments, and he has to be constantly looking for it. But he has a splendid constituency to draw from in generations of alumni, who realize to some extent their debt to their alma mater. The Western president has to lay the foundations of a new institution, with one eye for immediate results and another far-seeing eye of faith, and both blending in one vision that must begin to be realized at once. He must plan the college and choose its teachers, and inspire them to work with enthusiasm on small salaries, and make the community realize the value of the institution, and beg the salaries of the teachers as well as his own, besides raising funds for endowments and buildings, and carrying heavy debts at high rates of interest; and with all this he must create a constituency to help the college, whose oldest alumni have hardly yet

begun to take care of themselves. We do not wonder when we meet Western college presidents who look old before their time. But few men do so large service for their country as these unappreciated educators who are often esteemed only as beggars.

Usually the records of church clerks are confined to the business meetings. But often events occur and words are said at the Sunday services, the weekly prayer meetings and other gatherings which have an abiding influence in the history of the church, and would be of great interest in coming years. Those churches are fortunate which have clerks with the ability to become church historians and the disposition to use their ability in this direction. The records of local churches might be greatly enriched by wise chroniclers. The journals of William Bradford and Governor Winthrop and Judge Sewall and Cotton Mather and Jonathan Edwards are almost priceless treasures now, though they were not thought worth publishing till long after their writers had passed away. Without these writings and others like them, how much of the history of Congregationalism and of what is of greatest interest in early New England days would be lost. Let us hope they have many successors making records for future generations.

The result of the Boston police investigation has been the acquittal of the accused, a prominent sergeant charged with accepting bribes from the keeper of a disreputable house, by a majority vote of the police board, the new chairman, Gen. A. P. Martin, being announced as dissenting from the favorable verdict reached by his two associates. The special feature of the case has been the privacy of the hearings held by the board, which has much disgusted one or two of the daily journals. Ordinarily a public matter should be investigated with open doors, but in view of the probably unsavory character of some of the testimony, which, if printed, would necessarily have been read most eagerly by persons most liable to be injured by the reading, and of the fact that the police board is supposed to be competent to deal fully and fairly with such a case, we are inclined to approve the policy of privacy. The board is in existence partly in order to deal with such cases, and there is no reason to suppose that publicity would aid, while it easily might embarrass, the officials who are responsible. Freedom of speech and of the press is a very different thing from liberty to proclaim facts concerning vicious people and practices broadcast. The former always should be allowed and insisted upon. The latter often may wisely and safely be limited or prohibited.

A pertinent question at this time with the century dying is, Has mankind advanced? All the replies are not optimistic. Professor Virchow says: "What seems to us elders to be wanting is not in science, but in the character of men, which is decidedly deteriorating."

It is painful to see that men of character are becoming even more rare."

THE EDUCATIONAL UPLIFT.

The different articles which we print this week from men or women eminent as educators or sociologists are amply worth thoughtful reading for what they individually state or suggest. But as we have read them we have been quite as much impressed by that which, although written independently and about quite different topics, they all have in common. We mean the broad outlook, the wise adjustment of means to ends, the buoyant confidence in the practicability and power of good work for public ends, and, above all, the underlying and repeatedly and frankly uttered conviction that moral success is the highest and most enduring, that God must be honored in serving one's fellowmen.

In this sociological department of the field of education it is noticeable how much more use is made of the historical method than was true formerly. Evidently much the larger share of the definite, permanent and directly stimulating knowledge which is being accumulated and rendered available is due to the use of this method. Whether in economics, ethics, the study of religions, the development of a pure and enlightened patriotism, or whatever else, it is that which has been which throws clearest light on that which is or is to be. There is nothing inherently novel in all this, but it is a fact which is becoming increasingly recognized and significant. The educator or reformer of the present is far from confining himself to the themes or methods of even the recent past. But both the recent and the remote past have their lessons for him.

When men of authority thus bear clear, emphatic witness to the power and necessity of the ethical element in physical culture, in philanthropy—to adopt Professor Warner's suggestion of a name, in economics, in the cultivation of patriotism and respect for political purity and justice, they bear witness to the noble nature of the whole work in which they are engaged in common, and they help to ennoble it yet more. Their spontaneous testimony as scientific students of human nature and history to the vital necessity of high personal character is convincingly impressive. The intellectual clearness and force of their critical and influential method is supplemented and crowned very fittingly by their exalted moral aim and spirit, and they give an inspiring uplift and impulse to educational work everywhere and of all sorts. They are none the less practical but all the more fruitful in their work. It is hardly possible to forecast what benefits society is sure to reap from such teachers and such training.

THE PILGRIMAGE AND ITS IMPORT.

It is always gratifying to see a good theory evolve into successful practical results. John Fiske, Hermann Von Holst, James Schouler, T. W. Higginson and many other distinguished historians and men of reputation gave their approval to the theory of the historical pilgrimage months ago. The letter of our correspondent on page 216 shows how the theory worked out into a pleasant, useful reality.

The participation of so many educators in the pilgrimage and the presence of so many others at the public meetings indicate their

estimate of the pedagogical value of such a method of teaching history, geography and the origin of literature. The participation of two and the presence of not a few clergymen only hint at the one aspect of the idea, which has great possibilities. Already the *Epworth Herald* has published an article pleading for an American Methodist historical pilgrimage. The Central Church of Chelsea, Rev. C. E. Jefferson, pastor, began early in the summer to send its young people out on pilgrimages to the historic spots about Boston, thus setting an example worthy of imitation wherever there is a church and an adjacent shrine worthy of reverence because of its history—denominational, national or personal. Popular histories of Congregationalism are just fresh from the press. Why not supplement their perusal by visits to the places, edifices and men described and discussed in them?

This pioneer pilgrimage has its message of hope, too, for all who, like those described elsewhere in the article on the American Institute of Civics, are seeking to educate mere inhabitants of the country into responsible citizens of a republic. The man who, after such an experience as these pilgrims had, could thereafter keep away from the caucus, sell his vote, or wear a partisan or monopoly collar would confess utter insensibility, ingratitude and unworthiness.

WILLIAM TORREY HARRIS, LL.D.

This educational number fitly bears on its cover page the portrait of the United States commissioner of education. Dr. Harris was born in Killingly, Ct., in 1835, and was educated at Phillips Academy, Andover, and at Yale College.

From 1868 to 1880 he was superintendent of the public schools of St. Louis, and in that position he soon gained a national and international reputation. The twelve annual reports which he prepared during that period were the first ever issued in the United States which had value in representing the science of education. They presented the philosophy of teaching, illustrated by the facts and needs of St. Louis schools. They gave to this country a standard in the spirit of education. They were widely read and extensively quoted, not only in the United States but in European countries, and have become a classic among educators. They greatly stimulated interest in the training of children and youth, and largely increased respect for American education abroad.

In 1867 Dr. Harris founded and became the editor of the *Journal of Speculative Philosophy*, the first periodical of its kind ever published in this country. In 1880 he represented the United States Bureau of Education in the International Congress of Educators at Brussels, and the same year he began issuing the now famous International Educational Series, published by the Appletons, and has edited the more than twenty volumes which have appeared up to the present time. They are systematic, critical and comprehensive treatises on the history, theory and art of education.

In 1889 Dr. Harris was appointed United States commissioner of education, which position he now holds. This office was created in 1867, previous to which time our general government exercised no direct influence in public education. Since 1869 the bureau of which Dr. Harris is the head has been connected with the Department of the

Interior. Its object is "to collect statistics and facts showing the condition and progress of education in the several States and Territories, and to diffuse such information respecting the organization and management of schools and school systems, and methods of teaching, as shall aid the people of the United States in the establishment and maintenance of efficient school systems, and otherwise promote the cause of education throughout the country." Dr. Harris is the fourth incumbent of this office, which affords him wide scope for the exercise of his philosophic mind and his extensive knowledge of the science of education. The annual reports issued under his supervision contain comprehensive views of the character and progress of foreign educational systems, with many monographs on special subjects. His long experience with public schools and in contact with teachers of all grades, his thorough acquaintance with the literature of education, his practical insight into methods and clear conception of the ideal to be attained have made him the leader among educators to a degree which no one before him had gained in this country. He has not only presented to the public the educational systems of the world as has never before been done, but has kept the American spirit to the front, guiding and stimulating public education more than has been done by any other one man.

Dr. Harris holds this position of leadership in education by his superior wisdom and rare tact, by the high honor he puts upon the work of teaching and the unlimited opportunities to which he points for study and achievement, by always making of foremost interest the knowledge of men and of social usages and customs, and by keeping in constant touch with practical affairs. He has yet a great work before him in guiding the educational efforts of a country so extensive and diverse that it can have no national system, but which has and can continue to improve the highest ideals and the best educational spirit of any nation in the world.

THE WAR AND THE MISSIONS.

The versatility of the Japanese character receives a new illustration from their recent naval victories. We have thought of the nation as endowed with the artistic temperament, eager to assimilate the new western learning, and before all zealous of their place among the leading nations of the world. We have now learned that they have not only mastered something of the theory of war, as the naval experts understand it, but are able to put what they have learned in practice. The Chinese have apparently some better ships, but the Japanese vessels so far have certainly had the better handling. It is this quickness in learning and cleverness in applying what they have learned which has given them the advantage at the outset and must serve them to the end. In regard to the final outcome of the struggle, the field of prophecy is still open to all comers and has been entered by prophets of all shades of opinion. The one thing certain is that such a war cannot be fought out to the end without bringing important changes in the territory affected by it.

It will be of interest, without attempting prophecy, to consider what these changes are likely to be, in so far as they affect the cause of missions in the East. In Japan the work of evangelization is likely to be

influenced unfavorably by the excitement of the war. We do not, indeed, see how the dislike of foreigners can be increased either by victory or defeat, unless the interference of one or more of the Christian powers should prevent success or contribute to failure. But the excitement itself is a hindrance, and either victory or defeat will be likely to strengthen the determination, already powerful in Japan, that Christianity, if accepted at all, shall be remolded on lines of Japanese thought.

In China the outlook in case of a protracted war is still more discouraging. Any weakening of the central authority by defeat, or even by preoccupation with the task of carrying on the war, means an opportunity for disorder growing out of hatred of the foreigner. If the imperial government is too busy or too weak to protect the missionaries, they will be in peril in many parts of China. Indeed, news has just come of repeated and violent attacks in June last upon American, Presbyterian and Roman Catholic missions in two or three towns.

In the long run, however, Chinese Christianity is certain to profit by the changes incident to the war. It will soon be evident to the most conceited and reactionary of Chinese statesmen that victory can only be gained, even over the despised Japanese, by the use of foreign weapons. The lesson which Gordon began to teach in his overthrow of the Tae-ping rebellion will be written large by the new peril. The "central kingdom" will be forced to acknowledge that it has lessons to learn from the nations of the circumference, and, while it is urged along against its will in the path of modern change, its young men will begin to discover that it is Christianity which has made the power of Christendom. So, while we must look for present hindrances and reverses, we may be sure that good will come in the end. The progress of the kingdom may be hindered; it cannot be turned back. The history of Christ's followers in China and Corea may be written in the blood of his witnesses, but the blood of the martyrs has always been the seed of the church.

THE BIBLE AS AN AID TO CIVILIZATION.

History teaches no other lesson more impressively than that civilization depends upon individual character and example. The State can be neither better nor worse than the men and women who compose it. The noblest and the most useful and enduring types of civilization have been those characterized by the most lofty moral ideals on the part of the people in general, and nowhere else have these been cherished as zealously as in those communities or nations where the Bible has been a household book.

The study of Christian missions illustrates vividly the aid which the Bible renders to civilization. A missionary beginning a new work in the midst of a heathen people commonly finds it ignorant, superstitious, degraded and with little desire for or appreciation of most of the advantages and comforts of the highly civilized nations. But, as his labors begin to be fruitful, there is developed slowly, at first in a few individuals but later in whole communities not only a desire for spiritual instruction but also, and sometimes more speedily, an appreciation of the superiority of a civilized manner of life. Intelligence succeeds to

dullness. Commerce follows the missionary because the growth of character which has resulted from his efforts has widened the horizon of the people around him and rendered them more able to supply the world largely with their own products and to use and enjoy what the world can give them in return.

That more has not been accomplished in this direction is because the best type of Christianity yet exhibited by men is very imperfect. But the essential fact has been demonstrated repeatedly and conclusively. If the teachings of the Bible were to be exemplified fully, we should see a civilization superior by much to any which the world ever has witnessed. The ideal social state which thus would have become real is not impossible, although its realization may still be far in the future. It will only be attained when everybody sincerely tries to live rightly in the sight of God and to aid unselfishly and affectionately his fellowmen to do the same. That the influence of the Bible tends directly toward this result cannot be disputed.

THE WEEK IN REVIEW.

The second caucus of the Democrats in the House of Representatives held during the past week was unlike the first in that it had the indorsement of Speaker Crisp and Chairman Wilson. It met Monday morning and proceeded to do what the events of the preceding Saturday seemed to make inevitably necessary. By a vote of 130 to 21 the caucus receded from its opposition to the Senate's amendments to the Wilson bill; but, in order to show that such action was due to dire necessity and not the expression of a change of conviction, the caucus coupled with its declaration of acquiescence resolutions committing the party to the speedy introduction and passage of bills for putting coal, iron, sugar and barbed wire on the free list. That is to say, the House Democrats said, "Forced to surrender now, we declare our intention to renew the fight as soon as we can." Subsequently the decision of the caucus was ratified by the House by a vote of 182 to 105, and with practically no debate the bills putting the commodities named above on the free list were passed. That they will be considered by the Senate is not likely.

How President Cleveland can honorably sign the bill, which is essentially the same that he denounced in his letter to Mr. Wilson, is not evident to us. How he can, as a party leader, veto a bill which a Congress so thoroughly Democratic has passed is not more evident. Probably he will permit it to become a law without his signature, yet he is a man of surprises and it is unsafe to predict what his course will be. Next week we shall comment upon some of the phases of this long and not creditable controversy, which, neither in its details nor its result, is what the people expected; yet so weary and disgusted are the voters and business men that they welcome the relief from the uncertainty, even though the result clashes with their political convictions or personal interests.

Hawaii, the new nation in the Pacific, has at last been formally recognized by the President and Department of State, and a formal letter of congratulation from President Cleveland to President Dole is now on its way. The latest dispatches from Hawaii tell of peace and the enrollment of

many of the natives as adherents of the new government. The commissioners from the ex-queen now in Washington do not relish their anomalous position, and thus far have had no success in reopening the case of their client. The passage by the Senate of Senator Hill's bill for the exclusion of anarchists, if seconded by the House and signed by the President, will put us as a nation alongside of continental powers and far ahead of England in our repressive attitude. The adverse report of the House committee on Congressman Everett's bill giving the right of naturalization to the Japanese is to be regretted, if it indicates a permanent policy, but there may be reasons just now why, in view of our possible service as an arbitrator between China and Japan, we should not show partiality in our legislation. And yet the Senate by a vote of 47 to 20 has ratified the new treaty with China.

The lobby of the ex-Louisiana, but now Honduras, Lottery in Washington is strong, and, judging from the reports of the representatives of the *Outlook* and the *Boston Advertiser* at the capital, the prospect of the passage of Senator Hoar's radical Senate bill is not bright. Several prominent members of the House committee on the judiciary fought it when before the committee, and now that it is before the House with a favorable report by this committee these same men have not ceased their opposition. It is true it is before the House awaiting its turn for consideration, but when it emerged from the committee it had been amended in two ways that will make the House and Senate bills radically different should the House committee on rules decide to give the measure a chance and the House adopt the judiciary committee's report. It is needless to add that the House amendments weaken the bill and are such as please the lottery. Two ways of helping the right suggest themselves. Pressure can be brought to bear upon the members of the committee on rules by their constituents who desire anti-lottery legislation, and personal visits made and letters sent to representatives will brace them for opposition to the lobby and help them to vote aright, if the chance to vote is given.

The result of the recent elections in Tennessee and Alabama has been such as to show that, while the Democratic party in those States has no such preponderance as it formerly had, nevertheless it is still too strong for any combination of Populists and Republicans yet formed. Had the Kolbitzes won in Alabama the moral effect of the victory upon the Democratic party in the South would have been disintegrating. The very general participation of the Alabama blacks in the election, the desire of both sides to secure their votes and the compact entered into by some of the ecclesiastical leaders of the negroes and the managers of the Democratic machine by which in return for the votes of the negroes the leaders pledged themselves to secure and enforce legislation calculated to make race distinctions less oppressive—these are facts which cannot be overlooked or their significance underestimated. In Kansas there is dissension within the Populist ranks owing to the production of almost conclusive documentary proof that Populist officials and party leaders are not immaculate or less venal than the men whom they have supplanted. The decision of the New York Republican State committee in favor of the New York

City Republicans registered and managed by the committee of thirty, and adverse to those led by Mr. Milholland and indorsed by the New York *Tribune*, is a decision ominous of good. It is a choice of the better rather than worst, and will tend toward making the politics of the metropolis somewhat better. The debate in the New York Constitutional Convention over suggested radical changes in the government of cities has been prolonged as to time and strenuous as to spirit. The fear of some who have the reform most at heart seems to be that the committee, whose report is now being discussed, have not erred as to principles suggested in the new amendments, but have gone too far in fixing details that would better be left for the future to decide in the light of experience. That capital punishment will be meted out in the Empire State during the two coming decades was settled last week by the convention.

A spirit of violence is still rife. In Colorado a most extraordinary state of affairs exists. Armed camps of men are only awaiting the spark of opportunity to fire their passions—and their weapons. Apparently men have lost confidence in the power of the authorities of the State to preserve order and property, and are combining in secret, oathbound orders to execute for themselves what they believe to be justice. The recent tarring and feathering of the adjutant general of the State militia now would seem to have been a part of a widely ramifying conspiracy. In Milwaukee the attempt of the city authorities to enforce sanitary precautions in a quarter of the city infected with smallpox called down upon the police the wrath of a mob of several thousand foreigners, some of whom had to have their bones broken before they could be made to realize that society has rights superior to the habits or desires of individuals.

The thirty alleged anarchists who have been on trial in Paris have been acquitted of that charge, although several have been found guilty of minor offenses. But the provisions of the anti-anarchist bill recently passed are so strict that the criminals aimed at are nearly certain of being largely suppressed. They are in a state of fury because of it, and thereby reveal how much they dread it. It provides that they shall be tried before police magistrates instead of juries, and that their utterances shall no longer be allowed to be published in the papers. These provisions, especially the latter, hit them very hard. Moreover, the Court of Appeals has asked the government to prosecute *L'Intransigeant*, edited by Henri Rochefort, who, although he has fled for safety to England, has been writing for it daily the most violent and abusive criticisms of the authorities and the conduct of the trial. It is also proposed to establish an anarchist colony somewhere in the equatorial regions under French rule, Dahomey, for example. There, where the climate would suit their feelings, the anarchists might even be allowed, within certain well defined and protected limits, to try the experiment of anarchy and see how they like it. Such an experiment might be a useful object lesson to the world.

The news from Corea has been scanty this week. The Japanese have won a small fight at Seikwan but have been repulsed in a more important land and naval attack on Wei Hai-Wei, a strongly fortified place. The

Japanese have occupied the heights around Seoul, the Corean capital, and command that town. Corea refuses to make the reforms which the Japanese demand unless they and the Chinese will withdraw from her soil. This sounds reasonable but their withdrawal probably would make little difference. Larger interests, however, are at stake than the mere reform of Corea. England and Russia separately have tried to bring about a close of hostilities but in vain. Russia wants Corea because it has an excellent harbor, which she greatly needs in that part of the world, but she has no right at all to meddle. Neither has England, which is very jealous of Russia and in chronic terror lest her own trade be interfered with, but for different reasons both nations apparently favor Chinese success and will not be slow to interfere if they think it will pay. Both China and Japan are hurrying troops into Corea and each side is in grim earnest. At this writing it looks as if the war may be allowed to go on for some time, at any rate until foreign nations see how to gain more by putting a stop to it than by remaining indifferent. Meanwhile, missionaries and other foreigners in China will be in grave danger, and they already have been advised by Li Hung Chang to refrain for a time from preaching. Those in Corea, however, are not yet in any apparent peril, although that is the seat of war, and those in Japan are likely to be inconvenienced only indirectly.

IN BRIEF.

"Interdenominational comedy" is the version of interdenominational comity which, through ignorance, crept into a news-dispatch in a Boston paper last week.

Dr. Talmage's tabernacle is not to be rebuilt, but there is some talk of hiring the Madison Square Garden for him after his return from abroad in the autumn. We incline to the opinion that a smaller edifice will accommodate his hearers henceforth.

Professor Warner, whose article elsewhere published is a telling plea for accuracy in definition, formerly resided in the East. After several years of life on the Pacific coast he says: "What the East most needs to know about the West is that Westerners are simply Easterners who have had some special experiences."

Colonel Ingersoll has published a letter in the New York *World* advocating suicide. It is not surprising that any one holding his religious, or irreligious, opinions should look upon self-destruction as innocent. But he will not win, even from the thoughtless, the applause for this utterance which his flippant attacks upon the Bible, for instance, have called forth from them.

The refusal of the Lyons authorities to allow the carriage in which the late President Carnot was assassinated to be purchased by a showman, who offered ten thousand dollars for it, shows a proper feeling. In England probably it would find its way into Madame Tussaud's collection and in America we fear that the authorities of many towns would not have hesitated to sell it.

In sharp contrast—on the one hand the courteous greeting of the Chautauquans last week to the Roman Catholic Summer School and the equally cordial response and on the other hand the fulminations of a certain preacher against the Irish and other Roman Catholics at Asbury Grove in this State a day or two later. Which sort of treatment is more likely to promote good feeling and patriotism among our Roman Catholic fellow-citizens?

"Have you a copy of *The Angelic Children*?" asked some one at a suburban public library. The librarian, long used to queer twisting of titles, handed forth *The Heavenly Twins*, only to be confronted by the summer boarder who was not "quite sure of the name of the book, but it is something about an Idle Clergyman." Whereupon *The Reverend Idol* was produced, and the attendant wondered what the next comer would inquire for. She asked for *The Orange Necktie*!

The organization of an anti-ritualistic society in the Episcopal Church in this country seems to be warranted by the great and steady, although slow and sometimes almost stealthy, advance of ritualistic practices during the past fifteen years. This society has been started in New York City and is called the Protestant Episcopal Society of the Reformation. Certainly there is room and work for it if the evidence which any intelligent observer must have obtained for himself is to be heeded.

It is a different motive from that of Dr. Parkhurst which animates the latest opponent of vile resorts in New York City, but it is likely to prove powerful and efficient. Purely on business grounds, because neighboring houses of bad character injure the value of her own property, a woman has complained of several such houses and some of her reputable neighbors have united with her in forming an association with the object of cleansing their own neighborhood thoroughly. Success to them!

We heartily commend the Boston *Herald's* timely and wholesome editorial on Aug. 9, condemning the present tendency to support for important offices candidates whose principal claims are good fellowship and who are ignorant of and indifferent to the obligations and responsibilities of office. We say this without reference to any particular candidate and merely because it ought to be uttered and reiterated until men become ashamed to nominate candidates upon no better grounds.

The sons of the late Senator Gibson of Louisiana, when they came to read the last will and testament of their father, found the following sensible admonition in its concluding paragraph:

I hope my sons may defer to and confide in my executors and trustees, and, above all, that they may realize early in life that the only one thing more difficult to build up than an independent fortune, and more easily lost, is character, and that the only safeguard of character is the Ten Commandments and Christ's Sermon on the Mount.

When Mr. Moody was preaching in Washington last spring, he asserted one day that if Jesus Christ should return to this world in person, and appear in that city, He would not be welcomed, and that the people would not consent to be governed by Him. He asked the audience if they would receive Him, and to emphasize his assertion he appealed to an aged colored man sitting near the pulpit: "Would you vote for Him?" The reply came promptly: "Twouldn't do no good. They wouldn't count my vote." Mr. Moody at once changed the subject.

Statements which have been published in New York papers to the effect that Mrs. Mary H. Hunt of the Woman's Christian Temperance Union is financially interested in the sale of school text-books will gain no credence with those who are acquainted with her or her work. Largely through her efforts scientific temperance is taught in thirty-nine of the forty-five States of the Union. The good results of her labors are widely acknowledged, and the text-books indorsed by the department of the Woman's Christian Temperance Union of which she is the superintendent are issued by a number of publishing houses.

Fires have swept over many Western towns during the terribly dry season of the last few

weeks, inflicting great suffering and loss. Not a few home missionary churches have severely felt these disasters and deserve the sympathy and aid of their more fortunate brethren. One of our clergymen in Michigan writes that a few days ago, while he was absent from home, forty houses in the town were burned. His family was saved, but everything in their home was lost—clothing, furniture and library. The unfinished church edifice escaped, but many of those who have pledged money to pay the bills incurred in building it have lost all. The minister asks from us only that we replace the files of the *Congregationalist*, which he much valued. Doubtless any good books would be prized by him and we should be glad to furnish his address to any who could spare him a volume.

Edward Dicey, the English historian, has just written a work on Bulgaria, in which no mention is made of the influence which Robert College and Rev. Dr. George Washburn have had in the making of the modern Bulgaria. Fortunately, an alert kinsman of Dr. Washburn, George W. Smalley, is determined that justice shall be done to Dr. Washburn. Says he:

Does Mr. Dicey know that among the people of the Balkans, peasants and others, Mr. Washburn is called the Father of Bulgaria? If he had known it, he would hardly have left out the father when describing the origin of the son. Mr. Washburn's interest in Bulgaria sprang originally, I think, from the presence of Bulgarian students in the college founded with American money of which he is the head. But he is one of those men who have a passion for freedom and justice and a passionate hatred of injustice and oppression. These passions and sentiments and principles, which are also American, he implanted in the youthful Bulgarian breast. He sowed the seeds of freedom and they fell upon good soil.

The sprightly letter from Mt. Holyoke Seminary has its pedagogical value in that it testifies to that great change wrought within a generation in the attitude of educational institutions toward their pupils. The *in loco parentis* relation scarcely can be found, at least in anything like its old rigor, in any high-grade institution of learning today. A cynic, in commenting upon this fact, might add that it could scarcely be otherwise, since parents of today no longer discipline their children, hand over their instruction in morals and religion to Sunday school teachers and their physical welfare to nurses and maids. Though the cynic's comment is not without suggestions worthy of thought, it remains to be said that the change of attitude referred to is explainable on higher grounds. The writer grew up among graduates of Mt. Holyoke of a generation ago. He heard more reminiscences of oppressive laws—obeyed and disobeyed—and friendships formed among the pupils than he did of intellectual problems solved, or comradeship with, or admiration of, instructors.

The National Educational Association was in session just when the recent industrial insurrection was at its worst. That the pedagogues of the country have not departed from the original basic principles of our republic may be inferred from the following resolution, passed with enthusiasm:

Liberty is founded upon law, not upon license. American institutions are subjected to their severest strain when individuals and organizations seek a remedy for injustice, fancied or real, outside of and beyond the law. We call upon the teachers of the country to enforce this lesson in every schoolroom in the land, and we heartily accept and indorse the suggestion transmitted to us by the Teachers' Association of the State of Texas that upon the schools devolve the duty of preparing the rising generation for intelligent and patriotic citizenship, by inculcating those principles of public and private morality and of civil government upon which our free republic is based, and by means of which alone it can endure. . . . Riot, incendiarism and conspiracy are not native growths, but have come among us by importation. They cannot long survive in the clear air of American life.

The latest society to change its name is henceforth to be known as the Congrega-

tional Education Society. It has borne many titles, all honorable, since the very long one it received at its birth in 1816. At its annual meeting, held in June last, a number of changes were made in its list of officers, and for the first time advantage was taken of the new provision of its constitution which gives to contributing churches the right of representation at its annual meeting. Rev. W. H. Willcox, D. D., was chosen president and several new members were elected, some of those who had been for several years on the board either resigning or not receiving re-election. Rev. J. A. Hamilton, D. D., was re-elected secretary and Rev. C. R. Bliss was made editorial secretary, with headquarters at Boston. He is to edit the bi-monthly periodical of the society, *Christian Education*, of which the fifth number of the first volume has been issued. Mr. E. A. Studley is treasurer, Rev. Messrs. F. L. Ferguson of Boston, J. L. Maile of Hartford and T. Y. Gardner of Cleveland are field secretaries, and Miss Virginia Dox representative. The society feels the pressure of the hard times and is in very great need of money. In order that its teachers may be paid it must have \$20,000 before Oct. 1.

Prof. R. T. Ely, in a personal statement read for him at Chautauqua by Bishop Vincent to a large audience, denied *in toto* the charges made against him by Superintendent Wells of Wisconsin. He declared, also, that, as the years have passed, he has become, on the whole, more conservative. He quoted Hon. Carroll D. Wright as pronouncing the idea that Professor Ely's acts or utterances had promoted strikes as "idiotic." He declared himself not a socialist, and he said the propaganda of anarchy "is of hell." To the charge that his teachings have a pernicious influence, Professor Ely points to the record of his former pupils, and, after naming a notable array of professors, editors and reformers, he concludes: "Of few things will I boast, but of my students I will boast. No other flock has fewer black sheep." Professor Ely's many friends hereabouts are not fearful of the result of the investigation which the University of Wisconsin has begun, provided the investigators will seek the truth in Professor Ely's books or judge the man by his pupils. If Professor Ely had been less ethical in his purpose or more narrow and unscientific in his method, the present hue and cry would never have been raised.

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

Peace at Last.

For the present, at any rate, it seems as if the days of excitement were over. Mr. Debs has been here and gone. The outcome of the great convention, for which so much was claimed before it was held, is simply a manifesto full of half-truths and evidently designed for a political document. The poor laborers, who had been duped into striking when they had no real grievance, have been left to shift for themselves on the ground that the A. R. U. has power neither to order a strike nor to call it off. Yet it advised that work be not resumed by the strikers on the Santa Fé system nor on the Eastern Illinois Road. To neither of these roads is the advice of any special significance, inasmuch as each of them have all the men they can employ. It is thought that not less than 7,000 men have lost their jobs in consequence of Mr. Debs's previous advice. Some of them will regain them in the course of time, while others will lose them permanently.

Pullman Once More.

The shops are now open. The big Corliss engine is again at work. More than a thousand men are employed every day, and to this number additions are made as rapidly

as possible. About half the number were strikers, but have broken away from their leaders and asked the company to take them back. Every one thus received signs a paper giving up his membership in the A. R. U. and surrendering the ticket which entitles him to its privileges. One of these privileges has been support through the relief funds which have been sent in from various sections of the country. The wages paid are those which were paid when the strike was inaugurated. It is not probable that those most prominent as leaders in the strike will be taken back at all, although it is not intended to punish with any undue severity those who were persuaded into it against their better judgment. It is becoming more and more evident that the saloons in Kensington have had a good deal to do with the strike, and that if they could be abolished here and in other places in the vicinity of Pullman it would be a blessing to labor no less great than to capital. What will be done about back rents is not yet clear. Probably each renter will be dealt with separately, and such arrangements made as will be just both to him and to the company. It is not likely that those who have been embittered against Mr. Pullman, or have felt that the strike was caused by his lack of tact in management, or that he ought to have done something to end it which he has not done, will be satisfied with anything that is done. But Mr. Pullman is only one of many stockholders in this great concern. He is undoubtedly the most influential stockholder. But it is the company after all which determines the policy to be pursued, and it may be that at its next annual or business meeting some changes in the policy now pursued will be made and changes proposed which may give the men somewhat larger liberty than they now have. Still no changes of this sort can be brought about till every vestige of the present strike disappears and it is possible for the managers of the shops and the men to meet together as friends rather than enemies. Nor should the public forget that the dividends declared at about the time the strike was as its high were declared on the whole plant, and not on what the shops at Pullman have earned. For the past year the earnings in Pullman cannot have been large. The public should also remember that a very large number of the workmen did not strike at all, and went out only because they could not be employed to advantage while the carpenters and painters refused to work. It is also significant that those resident in Pullman who have been most outspoken in criticising the un-American principle upon which it has been founded and governed are foreigners either by birth or descent; that native Americans have seemed to feel very slightly the pressure of arrangements which have been for the health and comfort of the village. Still it is not improbable that some better way of accomplishing the results desired by the founders of this village may be discovered than has as yet been followed. One thing is certain. Strikers will not have the sympathy of the people who live near them for any long time if they use violence, as is being done in the vicinity of Pullman, upon those who wish to work. As the soldiers have all been withdrawn, and we are once more dependent on the police for protection, we feel as if the time were coming when we shall be able to review this great industrial movement without prejudice.

Fires.

Of these seemingly there is to be no end.

With us they have been unusually destructive, not only of property but of life. A strange superstition is said to prevail among our firemen, viz., that every large fire is sure to be followed by two other fires of considerable magnitude. The superstition has certainly had facts to sustain it the last week. Two serious fires did break out within twenty-four hours of the time the lumber district suffered so severely, and several of lesser importance have followed these. It is said that for alarms of fire the month of July surpasses the record of all previous months in our history. During that month no less than 1,202 alarms were answered by the fire department! It is a wonder how its members survived the strain to which they were subjected.

Of opium dens we have not a few. Efforts are to be made to break them up. The W. C. T. U. is at the bottom of these efforts, and it is said that ex-Governor St. John of Kansas has been employed to conduct the campaign against them.

For the Critics.

In view of some criticisms which have been made upon the statements in these letters, it may be proper to say that the greatest care has been taken to report facts, and facts alone. It is not the fault of the writer if they have not been wholly in favor of the working man. No one can regret this more than the one who has reported them, for he believes that the future of our country is in the hands of labor and that in all dealings with it capital should plant itself on Christian principles. It is too soon to attempt a complete history of the Pullman strike, but it is safe to say that when that history is given, while it will certainly show that the Pullman managers were not as wise or as conciliatory as they might and ought to have been, it will show that they had provocations which few men in their position would have endured any more patiently than they did. That there have crept no inaccurate statements into these letters is too much even to hope, but this, at least, can be said: every possible effort has been made to secure accuracy and to lay to no one's charge any course of action for which he was not responsible. Whether Debs rode in a Pullman car to Terre Haute or in a common car the writer, of his personal knowledge, cannot aver. He was told by those who saw Mr. Debs leave Chicago that he, his wife and his brother all rode together in such a car. Mr. Debs says he did not take a Pullman. As even eye witnesses are liable to be mistaken, it would be doing Mr. Debs a very great wrong to doubt his word. If the letters from the Interior are read as a continuous account of events occurring in Chicago during a period of six or seven weeks, it is hardly probable that even those who have criticised them will feel that any harsh judgments have been expressed; certainly none have purposely or consciously been uttered.

Chicago, Aug. 11.

FRANKLIN.

FROM AUSTRALIA.

It would appear that the institutional church is an idea which is coming to the front in America. It cannot be said to be making marked progress in this part of the world. The Methodists are doing most in this direction. In Sydney, New South Wales, the Central Methodist Mission is a network of agencies. It is a forward movement carried on upon much the same lines as Rev. Hugh Price Hughes's London mis-

sion, but with much less of a political flavor about it. The thorny ways of politics those who rule the Central Methodist Mission for the most part forsake, and they do not copy Mr. Hugh Price Hughes's way of singling out conspicuous sinners for special condemnation. With this exception it is very much like an imitation of the London forward movement.

The Sydney work has been in progress for a good many years. Quite recently Victoria has copied New South Wales, and its capital city, Melbourne, like this city of Sydney, has its Central Methodist Mission. Since the movement was inaugurated Wesley Church, the cathedral of Victorian Methodism, which had previously been a sort of splendid mausoleum, has had very much better congregations. In Wellington, New Zealand, two Congregational ministers, Rev. Messrs. C. H. Bradbury and W. A. Evans, have been trying their hands at a forward movement, into which they have put a great deal of self-denying labor with rather disappointing results. There has been too much distinctively Christian doctrine about the movement for some who were at first attracted to it, and these have formed a Citizens' Institute, which would, I suppose, be a civic church after Mr. Stead's own heart, in which the members can believe little or much, or nothing at all, precisely as they please.

So far as Australian experience casts any light on the matter, it would appear that those who have succeeded best in institutionalizing the church have not been the brethren who have gone before the masses proclaiming an irreducible minimum of Christian doctrine. They have been people with exact beliefs, which they have declared with uncompromising force and clearness. Witness the operations of the High Church party, the Salvation Army and the Wesleyans—religionists agreed in regard to preaching definite doctrine, though widely enough apart in regard to the matter it contains.

The Cash Obstacle.

There is in these colonies a vulgar but very substantial obstacle in the way of institutionalizing the churches, and that is want of funds. Of course there is another difficulty, which is that a great many religious leaders—probably the majority—have not accepted the idea. But even if they had, how could they carry it out without funds? At the present time the churches are, so far as finances are concerned, very much like water-logged ships—floating, and that is all. Gymnasiums and "institutes" of various kinds are more or less expensive; and it does not seem easily practicable to carry out the institutional idea, unless the managers are backed by the resources of connectionalism or of a federated church agency like the Y. M. C. A.

Good Citizenship and the Endeavor.

The institutional churches will, I presume, keep a keen eye upon the good citizenship question, which brings to mind Dr. Clark's recommendation to the Montreal C. E. Convention [and Cleveland—Ed.] in regard to that matter, along with the extension of interdenominational fellowship and of missionary operations. The doctor's recommendations have borne some fruit in Australia, but not much in so far as good citizenship is concerned. The Endeavor is young as yet with us, and the leaders seem to think they should consolidate a little more before tackling a subject like that, which requires resolute but also careful handling.

Labor Troubles.

We cannot pretend to vie with you in the magnitude of your labor disturbances, but we are not without our troubles of that kind. A day or two ago in Queensland an armed body of shearers burned down a wool shed (valued at about £5,000). The occasion of the outrage was a dispute between the wool growers and the shearers as to the terms of an agreement. This dispute may yet affect all the colonies and cause a great deal of trouble and loss to employers, employed and the general public.

Methodist Union—Right Action.

The "General" Conference, representing Australasian Wesleyan Methodism, met in Adelaide last May. It is likely to be historical inasmuch as by a large majority a resolution was passed approving of the union of the various Methodist bodies and defining a basis of union. It now only remains for the different sections of Methodism in the several colonies to accept the basis and come in under its provisions. If they do so they will do well. At any rate the Wesleyan General Conference of 1894 has done well.

Dr. Talmage is in New Zealand just now—was enthusiastically received at his first meeting. He will be in Sydney by and by, when I shall have more to say about him. As I am about to close this there comes the awful news from Chicago. The telegrams say that one railway company alone has had property to the value of a quarter of a million destroyed, and that incendiary fires were started simultaneously in twenty blocks. Can it be possible? Are you going to make a reality the imaginings of Caesar's Column? The news stirs the minds of men here and awakens forebodings.

July 9.

W. A.

FROM JAPAN.

China and Japan.

The situation in Corea is critical. Japan has landed 10,000 of her troops within the peninsular kingdom, never so much as saying by your leave. From the standpoint of high international ethics it was an unjustifiable procedure, and yet almost every one feels it was a good thing to do. Japan is spoiling for a fight with China and yet she will not strike the first blow. Her soldiers are under strict discipline and will harass no one if let alone. She has an old grudge against China and proposes to utilize this opportunity of weakening the latter's grip on "the hermit kingdom." Not without a hard fight will she again allow China alone to exercise dictatorial sovereignty over little Corea. She will stand either for Corea's independence or placing her under the joint guardianship of these two far Eastern powers. This latter course seems almost farcical, as Japan stands for progress and China for the opposite. Of course Japan would be delighted if Corea would discard entirely the big yellow empire and put herself under the leadership of the land of the rising sun.

The Plague Bacillus.

Dr. Kitazato, Japan's most eminent medical specialist, a bacteriologist of world-wide fame, telegraphs from Hong-Kong that he has discovered the bacillus of the black plague still prevailing in Southern China.

Presbyterian Censorship.

Presbyterian circles are excited over the recent action of the synod at Tokyo in deposing from the ministry Rev. N. Tamura, the author of that unduly notorious booklet, *A Japanese Bride*. It was extreme

action, but Japanese are too feverish at the present time to act with due moderation on questions affecting the nationalistic spirit.

The Annual Mission Meeting.

The American Board missionaries in Japan held their annual conference in Kobé, July 5-12. The meeting may be characterized, in a word, as an old-fashioned mission meeting. Fewer Japanese were present than during recent years and more of the sessions were private. This was partly accidental and partly indicative of the trend of events. There is no crystallized sentiment of the mission opposed to open meetings and many regrets were expressed that so few Japanese brethren were present, but there was also apparent the strong feeling that this year, at least, there were many pressing questions which we had better talk out among ourselves. Circumstances conspired to make this easy of accomplishment. Sixty-one adult missionaries were present, only twenty-three of whom were men. The meetings were held on the beautiful grounds of Kobé College, an institution for the higher training of girls of which any mission and any board may well feel proud.

Last year's meeting was aptly termed a "lay on the table" assembly, but the wisdom of so much negative action then was amply justified this year by at least tentative action of a positive nature along similar lines. The mission pulls together in whatever it does and was exceptionally unanimous in important motions. A full bill of particulars cannot be given here, but I may say, in a word, that the mission asserts itself and its views a little more strongly than in past years, although still with great caution and in no antagonizing spirit.

A Quarter of a Century.

Next November the mission completes the first twenty-five years of its history. In view of this fact, and the peculiar circumstances of the period, it was voted to issue an address to the *Kumiai* churches congratulating them on the wonderful progress of the past years and suggesting certain considerations, the observance of which, they believe, will tend toward a truer and still more rapid advancement in days to come. The whole matter is left in the hands of a strong committee to carry out in the near future.

The Budget.

In order to bring next year's estimates within the requirements of the Prudential Committee, the missionaries first made a slight reduction on personal salaries, and then, with set teeth and sorrowful hearts, reduced the various station estimates. They earnestly beg the American churches not to compel a further slashing. It was felt that the time was not yet ripe for reoccupying Kumamoto City. The matter was left with a select committee who have power to act at any time, and the general expectation is that that time will come before another year is out.

Rev. W. H. Noyes of Maebashi preached a sermon of exceptional force on personal conviction of duty as exemplified in Amos, the prophet. A very beautiful memorial service for Mrs. L. L. Gulick, who died a month ago on the southeast coast of Kyushu, was held one afternoon. The special features were a most interesting statement of Mrs. Gulick's long and varied experiences in many lands and appropriate addresses by Drs. D. C. Greene and Theodore Gulick.

Okayama, July 14.

J. H. P.

CURRENT THOUGHT.

AT HOME.

The *Hartford Seminary Record* thinks the loss of democracy in American college life is the imminent peril, at least in the East. It attributes it to "the increasing influence and impending dominance of the athlete and the plutocrat. . . . When college endowments have become most munificent college privileges are becoming most inaccessible. . . . The dormitory of modern date betokens the rise in the realm of letters of a baronial caste, arrogant and exclusive."

Harper's Weekly wonders whether the people of the country will be as angry as they ought to be at the domination by the sugar trust over the Senate: "Will they feel the shame brought upon the republic by all this baseness as keenly as they should? Are they as sensitive to the dishonor of their public servants as the safety and permanency of their institutions demand? In the long history of vile governments and vile public men there is nothing worse in its essential nature than this story of the domination of the sugar trust. Walpole bought members of the House of Commons and rotten boroughs, but he bought them in aid of the policy of the crown, not solely for money gain. The Roman Senate and people sold decrees and consulships, and the soldiers of the empire sold the throne, but senators of the United States have permitted the law-making power to be diverted and the will of the people to be thwarted in order that a business corporation may make more money."

The *Springfield Republican*, *Chicago Evening Post* and not a few other papers have come to the defense of Prof. R. T. Ely of Wisconsin University. The *Northwestern Christian Advocate* says: "Professor Ely has served society well through his candor. When he discusses socialism he defines it honestly and fairly. . . . We do not know of any indorsement of super-socialism or of anarchism to which Professor Ely assents. . . . Independent and candid opinion has not always flourished utterly in the University of Wisconsin. President Bascom was turned out after he had avowed his belief in the theory of prohibition and the 'third party.' State secular universities are defended on the ground that they are and must be non-sectarian. They deprecate church colleges on the claim that they are 'narrow,' 'exclusive' and one-sided."

ABROAD.

An interesting and valuable contribution to the question of the feasibility and desirability of compulsory arbitration is to be found in the *August Review of Reviews*, written by the New Zealand minister of labor, Hon. W. P. Reeves. He predicts that within six months New Zealand will have a compulsory arbitration law. He says: "We are told that compulsory arbitration would fail because the arbitrators would be ignorant of the business technicalities of the trades brought into court. But our law courts go into such details every day and, with the aid of expert evidence, usually contrive to comprehend them. It is objected that no compulsion could force an unwilling master to keep his factory open, or men to work unless they chose. Of course not, but a court can affix a penalty to an award and make a recalcitrant owner or union and its members pay. Moreover, in these countries people do not defy the law. If it is intolerable they agitate to have it amended, and if it works injustice it is amended. We are assured that business men will not allow a court to regulate their methods of management. But the directors and shareholders of registered companies now constantly submit to the keenest scrutiny of their affairs and the most searching interference therein by judges. We are warned that compulsory arbitration will be resented as an unwarrantable interference with the liberty of the subject. The same has been said of factory acts,

truck acts, mining, shop hours, employers' liability, workmen's wages, ten hours acts, et hoc genus omne.

THE ETHICAL ELEMENT IN PHYSICAL TRAINING.

BY PROF. W. G. ANDERSON, YALE UNIVERSITY.

In what way does physical education help the morals? In which of the two, gymnastics or athletics, do we find the ethical element to a greater degree and what are our reasons for our decisions? If the physical educators are not sure of the results of their efforts, are the moral philosophers sufficiently agreed upon the subject of ethics to decide the question for us if we present our side to the best of our ability?

The object of life is a complete development of all the moral possibilities of man. These possibilities are seven-fold. Man is capable of development physically, aesthetically, intellectually, socially, politically, religiously and morally. A man who neglects one or more of these natures is one-sided, and the man who develops each one of these natures nearest to its utmost possibility of development comes closer to attaining the object of life.

We know that physical training develops the physical possibility in man. Then, if we accept Prof. B. P. Bowne's views, the first link between ethics and physical training is established. In every system of physical training we find aesthetic gymnastics. We may infer, then, that the second link exists. All gymnastic schools admit that the moral training is helped by the physical. If this is true we may look for still another connection, so that there remains the social, political, religious and intellectual, although it is claimed that the intellect is developed through physical training. Gymnastics—by this term is meant the work in light and free gymnastics and on apparatus like bars, ropes, etc.—develops courage, prompt decision, self-control, judgment, self-reliance and fortitude. The dangerous part of gymnastic work could not be done without these virtues, while the falls, slips and slight accidents teach fortitude.

Football cannot be played by cowards. The rough usage that a young man receives on the field would soon cause him to withdraw if he lacks, what is very essential in this popular game, "sand," which is another name for "will." It is only necessary to examine the scarred bodies of our football players to know that they must bear pain like stoics. The game develops fortitude and courage, great self-control, quick judgment, prompt action and endurance. In athletics we find the need of endurance, good judgment and prompt action.

In all gymnastics and athletics, if we want the best results, we must obey a cardinal rule, which is, "Be good." The strict laws of training in athletics and gymnastics forbid every kind of vice. They demand the very best care of the body, which is looked upon as a clean, well-tempered instrument governed by a strong will. No form of immorality will be tolerated, while smoking, or even carrying a pipe in the mouth is forbidden. At the training table the choicest and most strengthening food is served. The conversation is of a healthful kind. Profanity is not allowed. The athletes avoid company that will tempt them to violate these moral laws. They eat, sleep and live by themselves. They admit by word and deed that their success depends upon their moral habits as much as upon the regular

physical training. It is true that for some of the representatives of the crews, teams and nines training is a necessary evil, and in their cases there is often a relapse after the season is over, but this does not detract from the weight of the argument that to succeed in athletics one must lead a strictly moral life.

The morale of a team depends, to a great extent, upon the captain, but he is generally careful about the example he sets. One outside of college and preparatory school life knows little of the influence which the captain exerts over most undergraduates. They seek his society and while with him obey the unwritten laws. Many of the associates of athletes copy their ways of living; their habits and customs are discussed and imitated by boys in preparatory and secondary schools. It is true that the betting habit is an evil, but this is practiced mostly by those not connected with athletics and gymnastics.

The consensus of opinion is that the moral tone of the athletes is above that of other undergraduates. A Yale man remarks that the habit of training required on the baseball field has clung to him this summer and he has been able to discontinue smoking by its aid. An Amherst man states that of the fourteen men on his victorious football team of '92, eight were of exceptionally high moral character. In the '91 team the moral tone was even higher. He also insists that the average moral character of Amherst athletes is above that of the undergraduates of the same college. A Williams athlete makes a similar statement. Cowan, the famous Princeton football player, has made the statement that the backbone of their team was made up of moral men, while the reputation of Stagg, Williams, Heffelfinger and others bear testimony to these statements. This is evidence from athletes themselves.

Our best amateur and professional gymnasts bear witness also to the truth of these statements. The professional gymnast is moral in many cases because it is a means to an end, and that end is—cash. He has never heard of the utilitarian or intuitional schools of ethics. He does right because it brings him the greatest happiness, namely, a big salary. Consequently his living is right because it brings him happiness, according to the "goods ethics." On the other hand, to do right because it is right is nothing to him, so that duty ethics would play no part in his life. We have found that the young man who has trained his body either by athletics or gymnastics has a far greater control over himself and is less liable to commit immoral acts than the one who has not.

This is true, also, with school boys. The one who is trained in a gymnasium has greater strength of will to overcome evil habits than the one who has not been so trained. We therefore try to teach small boys not only to care for their bodies, but to associate with health and strength moral ideas. The immoral small boy is often such an expert prevaricator that he can deceive the "very elect." He will listen to advice, but the notes of warning fall on dull ears. This child can be helped in the gymnasium or on the field quicker and better than in any other way. Bodily action is desirable in his case. Without a full, strong, natural action of the bodily functions, which is good for him morally and intellectually, both the moral nature and the mind are

clogged. We cannot coerce a boy into being good, but we can surround him with moral influences. Physical training does this. Health of body must tend to promote a healthful mind and heart.

The character of a man is determined by his supreme choice. He has a strong physical character when he possesses great bodily strength, a strong moral character when he has the power of doing moral acts. What constitutes moral character? There are two elements—first, a strong will, or the power of decision; second, a man must desire and choose the good in preference to evil. Can we show that physical training develops the will, or that the choice of good is influenced by gymnastics and athletics?

Professor James of Harvard says, "The will is the power which holds the idea prominently before the mind until it results in action," or, more simply stated, it is the power which commands action. This is shown in every feat of strength and skill in gymnastics, and there is little doubt in my mind but that the will is strengthened and developed by physical training. Regarding the direction in which this force is exerted, it is known that the force may be exerted either in a moral or an immoral direction, and, although a man may be free to choose between good and evil, there are influences that have the power of determining his course of action. These influences are his own physical condition and his environment. A sound body tends to make a man good natured and philanthropic, while De Quincey's opium habit is a classical example of the desperate resorts to which dyspepsia can drive his victims.

Rev. Dr. Munger of Yale College makes this statement:

When we think it is not alone the mind that thinks, it is the whole man, and the process begins with the body. The bodily fiber or quality reaches to the thought. You will never get fine thought out of a coarse body. Nor less will you get sound thought out of an unsound body. The bodily condition strikes through and shows itself in the quality of the thought. A vast amount of the poor, illogical, insipid, morbid, extravagant, pessimistic thought that finds its way into books and sermons and conversation has its origin in poor bodies and bad health. The body lies at the basis of success in all respects. A poor body means a poor life all the way up, even to the highest stages of spiritual life. Any religious experience that is connected with a weak or diseased body is to be regarded with suspicion. There can be no healthy thought, no normal feeling, no sound judgment, no vigorous action except in connection with a sound body. Great minds are often shut up in poor bodies—as Pascal and Cowper and Carlyle and Amiel—but in each case we make allowance for what is called the personal equation; their opinions are examined in the light of their physical weakness or disease before they are trusted.

The testimony of G. Stanley Hall also is valuable. He says:

I plead strongly for physical education on the grounds of good morals. I believe that the temptations that assail young people nowadays are to quite an extent those that would not overcome them if their muscles were strong. They are of that insidious, corroding, undermining kind that are somehow or other so prone to creep in as the contractile tissues become relaxed and habitually flabby.

Finally, then, physical education develops moral character, first, by lending its strength to the will; secondly, by directing this strength to moral channels through the influence of a man's own physical nature, through his associates and the purity of the scenes of his work. The minister of the gospel should know more of physical training when teaching ethics; the public school teacher should know more of both physical training and ethics; while the teacher of gymnastics should know more of ethics.

THE AMERICAN INSTITUTE OF CIVICS.

BY HENRY RANDALL WAITE, PH. D.

In Scott's story of Woodstock is a sentence borrowed, if I am not mistaken, from Seneca, whose paganism did not prevent his appreciation of the *principia* of true manhood and good citizenship. "Virtue," he says, "demands an instructor and a guide; vices are acquired without a teacher." The "instructor and guide" under whose influences virtue has its best growth is religion. Washington's appreciation of this truth is shown in words which cannot be too often repeated: "Virtue or morality is a necessary spring of popular government." "Reason and experience both forbid us to expect that national morality can prevail in the exclusion of religious principles," and "to assist in the perpetuation of religion among the people, who without it would soon lose the civilization they owe chiefly to the divine teachings," is "a debt every man owes to his children."

But Washington's idea of "religion among the people" means more, it would seem, than the idea of later days. It means the conviction that religious principles should, and the resolute purpose that they shall, be applied in all human relations. It means that these principles, or the spirit of fidelity to truth, honor and justice, which they alone inspire, shall have controlling power in business, politics and government.

To arouse and give persistent activity to these influences, in connection with educational institutions, the press, the platform, popular organizations, the family, and in all practical ways, is the purpose of the American Institute of Civics. It was founded nine years ago, when the American people seemed to have very nearly reached the apogee of a departure from the highest standards of civic virtue. In 1887 it was incorporated under the laws of Congress. Among the patriotic and eminent men who have been associated with it as officers and members are, or have been, for some of them have finished their earthly work, Chief Justice Waite, Chief Justice Fuller and Justices Miller, Lamar and Strong of the United States Supreme Court (the latter now president of the board of trustees), Senators Hawley, Morrill, Wilson, Colquitt and other equally esteemed members in both houses of Congress, George Bancroft, Hugh McCullough, Bishop Coxe, John Bigelow, Theodore W. Dwight, ex-Presidents Woolsey and Porter of Yale College, Bishop J. H. Vincent, C. A. Richardson of the *Congregationalist*, Robert C. Winthrop, Bishop Whitehead, Orlando B. Potter, President Barnard of Columbia College, and a long list of other recognized representatives of the highest type of American citizenship. While there are now many useful efficiencies for the betterment of political and social conditions, the institute was a pioneer in this field of effort and possesses important features, which give it a distinctive position and commanding claims upon public support.

It is intended to have, and with the merited endowments for which it waits will have, a most important place among permanent national institutions as a potential embodiment of the spirit of genuine patriotism, and a propaganda of ideas whose supremacy in politics and government is indispensable to the real success of democratic institutions. While it aims to promote the honest and intelligent use of civic

power, by imparting high motives and suitable intelligence as to civic affairs, it is the advocate of the special tenets of no party or sect, and can therefore unite all citizens in noble endeavors on the common plane of unselfish patriotism. It represents in truth the first and only important national and institutional undertaking in American history whose sole aim is to foster and give commanding power to civic virtue.

The apathy with which multitudes of citizens regard matters which do not appeal to partisan, sectarian or personally selfish interests, and which is especially manifest in connection with purely altruistic undertakings, together with insufficient financial support, have hindered its progress, as has also, perhaps, the sturdy disposition to make the success of its work wholly dependent upon voluntary and unselfish co-operation, without personal or special solicitation. While it has thus, in its official management and methods of work, itself manifested the spirit which it seeks to inspire, it is possible that urgent appeals for needed funds would have given it a fuller treasury, lifted heavy burdens from some shoulders and secured the more rapid extension of its activities. But it is better, perhaps, to have demonstrated the ability of such an institution to exist with increasing usefulness for nearly a decade without paid officers or agents or special appeals for funds. Altruistic endeavor so persistently sustained under these conditions ought now to have good title to "the substance of things hoped for"—a large degree of moral power and no lack of material support.

The institute's corporate articles, prepared with the active assistance of Chief-Justice Waite, Justice Strong and other able advisers, vest the control of its affairs in thirty-three trustees, provide for a president and an advisory faculty, for six departments of work and for the co-operation throughout the country, as councilors, of citizens of the highest character, who constitute the great body of its members. Its very aims are calculated to repel the mercenary minded, but to provide against the possible use of membership for unworthy ends members are not elected without knowledge as to their integrity and patriotism.

Its "extension department" is chiefly devoted to work in connection with auxiliary local societies, clubs, etc., in nearly every State, through which it seeks to promote deeper interest in public affairs, a more intelligent understanding of civic duty and a more virile patriotism. Efforts are here made to enlist in effective good citizenship work local Christian Endeavor, Epworth League and similar organizations, and also, with the aid of teachers, to enlist the interest of the great army of school children. The department has a corps of lecturers numbering upwards of 225, including distinguished speakers throughout the country. Its secretary, Hughes D. Slater, manager of *Public Opinion*, has prepared an interesting booklet relating to plans of work, which can be had for the asking.

Through its departments of school and college work the institute's influence has been particularly manifest and has given marked impetus to instruction in civics throughout the country. The general disposition to recognize the importance of such instruction is in marked contrast with conditions at the beginning of the institute's work, when, according to the reports of the United States Census, only 10,000 out of

the 230,000 public schools in the country claimed to make any special effort in this direction, and only a few colleges gave practical attention to studies having special relation to affairs of citizenship and government. The institute now has associate members of its faculty among the instructors in a majority of colleges and in many professional schools, and has had an important share in the influences which are securing greater attention to studies in civics. The secretary of the school department is Edward H. Brooks, Ph. D., and of the college department A. W. Woodford, Ph. D. Robert C. Spencer is secretary of a department which seeks to furnish inspiration in the direction of intelligent and faithful citizenship to the 70,000 youths in attendance on business training schools.

The department of legislation, of which Daniel Greenleaf Thompson is secretary, has devoted itself to the promotion of ballot and naturalization reforms and the institution of an Interstate Commission on Law Revision in the interests of better government. The press department has for its secretary Andrew J. Palm, who edits the official organ of the institute, the *American Journal of Politics*, a monthly magazine of high character wholly devoted to the discussion of vital questions relating to government, citizenship and kindred affairs, and which is sent free to members yearly contributing a small sum to the institute's maintenance.

These statements furnish only an outline of activities, which are continually widening and increasing in usefulness. As indicated by the motto on its seal, "*Ducit amor patrie*," in all these activities "love of country leads." There is opportunity here for all thus led—opportunity for unselfish labors with voice and pen, for patriotic benefactions and for the exercise of every influence which will contribute to the ennoblement of citizenship and government.

PHILANTHROPOLOGY IN AMERICAN COLLEGES.

BY PROF. AMOS G. WARNER, LELAND STANFORD, JR., UNIVERSITY.

At the International Congress of Charities, Correction and Philanthropy held at Chicago last June, Section VII. was given up to "the introduction of 'sociology' as a special subject of study of investigation and instruction in institutions of learning." What the committee that organized the congress meant was hardly sociology; at least, it is not easy to see why a congress of specialists should have dealt with so broad a subject as that assigned to Section VII. Sociology is generally considered to be an inclusive science, made up of a congeries of special sciences such as economics, ethics, political science, education, jurisprudence and so on. If not an inclusive science, then it is a fundamental science, that is, a science fundamental to all these special sciences, just as biology is fundamental to botany, zoology, physiology, etc. In either sense of the term, it was hardly right to make so large a subject the tail of the philanthropy kite.

But what the committee meant, or should have meant, was that Section VII. should report on the introduction into institutions of learning of courses dealing directly with the problems of charity and correction. There has been a tendency for a long time to limit the term social science to this one

small branch of social science, and the use made of the term sociology by the committee that organized the congress indicates a similar tendency to degrade the newer term. It is surely illogical to use either the term social science or sociology for that department of the science of society which deals with criminals and paupers—classes that have been all but extruded from the social organism.

The immediate cause of applying the name social science exclusively to this limited department has been perhaps the example of the American Social Science Association, which, while nominally endeavoring to cover the whole field, has in practice given most of its attention to the social problems connected in some way with social pathology, with the problems that relate to the care or cure of social weaklings. The remoter and more efficient cause of the tendency noted is that sociology or social science, in the broad and proper meaning of the term, is as yet incoherent and indefinite, while some of the branches of it have become quite fully elaborated and are known by their own distinctive terms. Equally incoherent is the potential science that may be eventually developed to deal with the problems of poverty and crime. Consequently many people are inclined to apply the term social science or sociology simply to those branches of the general subject which have no good name of their own—to what is left after the more definitely formulated departments have been ticketed and placed on one side.

The secretary of Section VII. endeavored to meet the difficulty by using the term "social pathology," which the National Bureau of Education has adopted. But this was manifestly inadequate to cover the department, since the science that deals with poverty and crime would be peculiarly bat-eyed and worthless if it did not include social therapeutics as well as pathology. The term at first suggested by the committee was therefore retained, but under the protest of the secretary, who felt that it led to the perversion of the term sociology so to use it. He now suggests in the interests of the general term, and also as a practical convenience in describing something that really exists, the term "philanthropology"—the science which underlies philanthropy.

Some will doubtless think that the coining of this word is only another example of the tendency to name our sciences before they are hatched, but as a matter of fact the unnamed science is already the subject of instruction in many of our leading universities, and there has gathered about the various problems it involves a considerable body of scientific literature. It has its text-book in Dr. Henderson's *Introduction to the Study of the Dependent, the Delinquent and the Defective Classes*, and is the subject of special lectures in not less than a dozen leading colleges. From the time of Chalmers, who lectured on pauperism at the University of Glasgow, and re-enforced what he said by the practical work abolishing public relief in his parish, the professors of political economy have always had more or less to say about pauperism. But until lately, and with the exception of Chalmers, what they have said has been largely negative, and it is only about a decade since courses dealing with the problems of philanthropology in a constructive way have been offered. Professor Peabody at the Harvard Divinity School and Mr. Sanborn at Boston University and at Cornell were the first to de-

liver such lectures and to take students on visits to charitable institutions. At the present time Harvard, Cornell, Johns Hopkins, the University of Wisconsin, the University of Kansas, the Stanford, the University of Chicago, Columbia College and many others have courses in philanthropy, some of them delivered by specialists from the outside and some by resident professors. The theological schools also are introducing the same feature into their work, though here the tendency is often and properly to deal with the broader aspects of sociology, as Andover has done, rather than to specialize in philanthropy.

A characteristic of nearly all of these new departures is that what may be called the laboratory method is used. Students are put to the work of friendly visiting, are taken to visit the almshouses and prisons of the vicinity, and are not merely caused to read and listen as means of learning. A student in these lines, who had been working in the library with a good deal of zeal for a few months and reading upon the topics included under philanthropy, came to his professor with the remark that "he was tired of reading and wanted to do something." To the professor it seemed very natural that this should be so—as natural as it would be for a man who was studying geology to want to prosecute his studies beyond the geological alcove of the library.

In an English divinity school a hundred students were induced to enroll themselves as visitors for a charitable society in the vicinity. When the man who had induced them to do this was asked how it turned out, he said, "O, it was a splendid thing—for the students." There is, of course, always this difficulty in trying to do charitable field work—the materials we deal with are not as passive as those struck by the hammer of the geologist, or even as those that receive the knife of the student of anatomy and physiology. It would be the most unpardonable variety of vivisection that should give over to cold-blooded observation and experimentation the poor and the morally weak.

But if those who teach philanthropy are in any wise fitted for their work, they will find means of harmonizing the sympathy which is the basis of philanthropy with the scientific caution that seeks to inform and properly direct it. Just as there is sometimes a tendency to brutalize medical students in keeping them for long years in the wards of a hospital, where they become familiar with disease and suffering, so there is sometimes a tendency to harden students by familiarizing them with the problems of vice and crime and poverty. Yet as in the one case such an experience is absolutely necessary to the best and most sympathetic practice of surgery or medicine, so in the other case those who become hardened will not become even successful scientists; and, if the teaching is right, the danger of their becoming hardened or doing injury is very small.

Perhaps it is a noteworthy fact that in the newest institutions the most elaborate courses are being offered in this department of philanthropy; and in the University of Chicago, which is the newest institution of them all, the subject not only receives the most attention, but instruction in it is fortified by the most elaborate courses in other branches of sociology, and it is here that the first text-book has

been written, formulating for class use and with sufficient completeness the common-places of the subject.

THE MT. HOLYOKE OF TODAY.

BY AN OLD GRADUATE.

They call the revered and venerable institution known as Mt. Holyoke Seminary for a half-century and more by a new name, Mt. Holyoke College, but the Old Graduate, returning to visit her alma mater after many years' absence, finds a difficulty at first in bringing her tongue to utter the new phrase smoothly. When she graduated her diploma was a sheepskin, but it bore the seal of a seminary. Today the seminary exists no longer; it is merged in a glorious young college with a bright future, and the Old Graduate is proud of its vigor and prospects.

The first impression of the fossil graduate, especially if she visits the college in term-time, is one of delight in the free, happy and yet not recklessly unrestrained times which the Mt. Holyoke College girl is enjoying. Even the straight old walk to the front door of the main building, on whose sacred borders the feet of none but guests, teachers and trustees were privileged to tread, has been replaced by two winding approaches. The front door stands hospitably open and a group of students in earnest discussion ascend the once-guarded steps and, entering, pass into the spacious double parlors on the left, formerly consecrated to darkness and occasional stately receptions, now cheerily fitted up for the generous use of students. There are no reportable prohibitions connected with such occupancy.

The rigid code of rules, once considered as necessary to the conduct of the institution as the very foundations of the building itself, have dissolved into upper, or nether, space, according to one's belief in their origin. There are no "sections," no "hall exercises" of the old type, no "exceptions" to be reported on, no anniversary decrees (two hundred of which the Old Graduate still finds recorded in her "anniversary note-book"), even though the luckless undergraduate should forget to "bring her parasol to hall"—no reports of any sort on any rule whatsoever. This change was inseparable from the change to college government, and the Old Graduate, who has seen something of the world during these thirty odd years of post-graduate living, rejoices in the removal of shackles which fettered her girlish spirit. Students are actually speaking aloud in the halls and conversing across thresholds; but the heavens do not fall, the intellectual work was never performed with greater success, the mental stimulus was never greater. It has been proved at last that the Mt. Holyoke girl is not more vicious than her sisters, since she prospers with the removal of restrictions unknown in modern institutions of similar grade.

The old reading-room is now the registrar's office, and in place of the lecture-room, with its amphitheatric arrangement of seats, suggestive of the cruel arena wherein Hickok, Butler, Alexander and their kin slew their thousands, behold a wide, roomy, smiling reading-room, the gift of the bright, young Sigma Theta Chi Society. There are broad tables, convenient reading-desks, a generous supply of periodical literature, and opening out from this is the snug office of the *Mt. Holyoke Magazine*, that unattainable ambition of the Old Graduate's class. A blissfully helpful elevator near by has conquered the difficult problem of the stairs, and henceforth rooms on the fifth floor, with their delightful outlook on mountain and valley, are not a dangerous luxury to be enjoyed only by the peculiarly vigorous student.

The library has reached out its arms in a noble extension and is robed in a rich dress of swaying ivy. Within the cool quiet is as enticing as of yore, and the long-time tender guardian of the literary treasures is still at

her post. The old "north wing parlor," "memorandum closet" and "business-room," so suggestive, alas! to the Old Graduate of unpardonable infractions of rules and of interviews when her too frequent case was "taken under consideration," now wear an atmosphere of cordial hospitality. Come in, if you will, and gossip or study with a serene conscience. An even greater transformation greets the visitor to the south wing. The well-remembered parlor and business-room shine in the glory of modern furnishings and have become a faculty parlor, where the graceful mademoiselle likes to serve after-dinner coffee of a most seductive flavor. Beyond, the president's suite of rooms looks out over the lake, the old mill and that fairy cloudland which charmed the day dreams of the "outside" south wing student in days of old.

The letter box is in the corner, and the Old Graduate is quite sure that it is the same as that into which she dropped her voluminous, pathetic, junior home letters. But a handsome little post office takes the place once occupied by the "dispensary," and the visiting letter girl, whose appearance in one's hall was greeted with joy, has become only a memory. Keys are confidently resting in the lock boxes and bulletins of all sorts suggest the newer life which so happily replaces the old.

The door into the court stands open. Here the Old Graduate kept a turtle captive for one short week and wept copiously over expiring tadpoles imprisoned in the interest of science. The "lines" have all vanished; the royal wisteria is rich in foliage and purple blooms and apparently aspires to high heaven itself, for it is overtopping the tower, and a fine lawn with shrubbery lies at its feet. Jolly "Cornelius" has retired, Cincinnati-like, to a comfortable farm and his successor remembers not the Old Graduate.

Out on the grounds old and new are pleasantly commingled. How the lordly elms and maples have broadened and lengthened with the years! The grove by Miss Lyon's monument is a forest in which many hammocks swing, and students look off upon river, lake, boathouse and the red mill which now belongs to the college property. Ivy no longer grows over the plot sacred to the founder's memory. The noble sweep of meadow bordered by avenues of over-arching elms and maples which lead down to the lake is radiant with daisies and buttercups exactly like those of thirty years ago—bless them all!

Fair Williston Hall is a new comer within these years, but its delightful English architecture is not more pleasing than the stately trees which delicately veil its *façade*. And there is the newest comer—the Scientific Building, with all its improvements. The Old Graduate retreats from these fine halls after a hasty glance, for memory fails to identify the mystical chemistry formulae and the courteous explanations of the lady professors fall on her ears like the babblings of a Choctaw infant.

Over where the Chamberlains used to live is the art studio. Down beyond the village school building is a handsome observatory. The fair bounds of Prospect Hill have been thickly set with trees and shrubs and named, for their generous donor, Goodnow Park. Under the new boathouse lies a little collection of water craft for general use. Students in cap and gown—the badge of senior privilege—are busily discussing class badges, invitations and other once interdicted class matter.

The oldtime bonds are broken. The spirit of Mary Lyon, who attempted to found here, in 1837, a college which should offer to women precisely what Harvard and Yale offered to men, but was too far in advance of her day for success, and was forced to content herself with an advanced seminary instead of a college, must look down with delight on the late fulfillment of her wishes and rejoice in the enthusiasm of her young and loyal daughters.

The Home

MY LIFE.

I have a life with Christ to live,
But till I live it must I wait
Till learning can clear answer give
To this and that book's date?
I have a life in Christ to live,
I have a death in Christ to die,
But must I wait till science give
All doubts a full reply?

Nay, rather, while a sea of doubt
Is raging wildly round about,
Questioning of life and death and sin,
Let me but creep within
Thy fold, O Christ, and at Thy feet
Take but the lowest seat
And hear Thine awful voice repeat,
In gentlest accents, heavenly sweet,
"Come unto Me and rest,
Believe Me and be blest."

—J. C. Shairp.

In one of her addresses at Chautauqua this summer Mrs. E. P. Ewing stated that, while progress had been made in almost every other pursuit during the century, the science of housekeeping had not only stood still but actually retrograded. She considers it a defect in the so-called "higher education of women" that no provision is made in their colleges for instruction in the arts of housekeeping. It is not the mission of all women to preside over households, but no woman has any moral right to assume the responsibilities of a wife without becoming intelligent concerning the duties involved in the administration of family affairs. Mrs. Ewing claims that if men undertook to conduct their business with as little preparation as women bring to the management of a house, failure and bankruptcy would inevitably follow.

The thoughtless, vain young woman who counts her conquests on her fingers and tells with pride of the proposals she has received is universally condemned. But something of this spirit is occasionally displayed by married women, who are fond of describing the admirers of their maidenhood, and more often in single women, who cannot resist the temptation to hint at the opportunities they have had to marry. "If I should be an old maid," said an impulsive girl after hearing such allusions to youthful adorners, "I shall never tell of the lovers I might have had!" An unmarried woman is no longer pitied by society, and there are few who have not had opportunities to become wives. Then why endeavor to make known the fact that one is a spinster from choice and not from necessity? Yet refined and womanly women offend in this matter, thereby showing, to say the least, a want of good taste and delicacy.

ALL IN ONE MOLD.

BY HARRIET PRESCOTT SPOFFORD.

Many a boy at school evinces no inclination for his books, is at the foot of his class, not only without credit marks but with marks to the bad, has to be driven to school, takes no honors, has, perhaps, the dislike of his teachers and certainly the contempt of his mates, and seems to care about nothing but play. At his play he is bright enough; no boy is ahead of him there; he is quick and ready, full of energy and resource and daring, and his parents say if the world were all play Jack would be a great boy.

If the parents would pause long enough to get out of the rut of doing what every

one else does, they might ask themselves if there is not a possibility that there is something wrong in the system they are pursuing, which takes a boy bright enough everywhere else and makes a dolt of him between the four walls of the schoolroom. Is it not their own weak ambition that they have to blame, that social emulation which insists upon giving the boy the same education to the letter that other boys are having, and reducing what is evidently a "sport" of originality, capable of developing into something new and rare and fine, to the dead level of the commonplace? Would it not be well for them to make acquaintance with the child—which, apparently, they have never done—to watch him awhile by day and night, discovering his tastes, his powers, his possibilities, and then to apply themselves to giving the boy the education and training to which he is fitted, and not that to which Tom and Will and Harry are fitted?

Perhaps they are binding this boy, like a galley slave, to Greek when he has no aptitude at all for languages and longs, with all his soul, to make a wheel go round with almost no force at all; and so their decision that the boy shall go in for classical honors at some ancient college where others of their line have been and where their acquaintance send their boys is depriving the world, it may be, of a great inventor, a mechanic, a searcher into the secrets of creation, and, at any rate, is depriving him of the symmetrical development which is his right. Or it may be just the other way; perhaps, having a turn for science himself, the father is bound that his boy's education shall be purely technological, and physics and mathematics make the child's life a bitter burden; while if, instead of this, he regarded the boy's great power of memorizing, his love of literature and art, a scholar might be produced who, if he did not greatly enlighten and gladden the world, might at least create happiness for himself.

As it is, the unrecognized intellect of the boy, forced into channels that cramp and starve it, becomes as dense, as useless, as any limb or member of the body would be if served in the same way. It is only under such careful inspection as this boy's parents ought to give him that the public schools are of their greatest use. When the work is applied indiscriminately to such natures the school as often injures as helps. While undoubtedly of vast importance to the larger number, when genius or originality come into play the sameness of the school is likely to repress it into insignificance. It is a question if Franklin or Webster, or Hawthorne or Emerson, or any of our great men would have been great men had they experienced the effect of a system of schooling that did not allow expression to their individuality. And it is the individual intellect, and not the commonplace, that has helped the world along and given us the wondrous nineteenth century, whose wonders may end with it if all the workers of the next century are to be reared and educated in the same way and bound to the same Procrustean bed.

Mothers have a much more active chance than fathers have for studying the tendencies of their children, and when mothers stoutly aver and maintain that such and such a course should be pursued with the child, fathers ought to give their words more than common heed. It is the way of mothers to enter deeply into the consciousness of their

children when they will, remembering a mother of old who "kept all these things in her heart."

HOME AFTER COLLEGE LIFE.

BY MRS. MARGARET E. SANGSTER.

College life, full to the brim of stimulating and interesting experiences, full of agreeable companionship, brightened by what is, I think, the very pleasantest thing in life—the sense of definite accomplishment and the realization of growth and development along lines of one's own choosing—comes to an end at last. For the young man the four years term has all the way been a bridge, or a succession of stepping-stones, leading to business or to a profession, and while his spirit is stirred at leaving his alma mater, and separating from his classmates, still, his feeling at the return to his home is necessarily very different from that which agitates his sister.

In many instances the girl, too, has her career beckoning her. She means to be a professor, a journalist, a doctor or an artist, to take up, after the requisite supplementary college study or other antecedent training, what she has elected as her lifework. Yet after all, and happily for society, which needs domestic women and home-making women far more than it needs women, however well equipped and brilliant, in the several professions, the large majority of college girls go home after their graduation, and there they remain for a while at least.

Undeniably, home life in contrast to college life is sometimes flat and insipid. At once it is not easy to drop the old routine, and by comparison the new, which used to be the old, appears trivial and inconsequent. Many a girl has to make acquaintance with her mother after years of other occupations and interests. The mother has not kept pace mentally with the daughter, as how could she be expected to have done, considering the nature of her occupations and the lack of change and of recreation in her somewhat humdrum life? Most mothers have spent their lives, as I heard one say not long ago, "in working hard to make other people's work light." The girl means to be loyal, and she crushes back the longing for that wide-awake, sprightly and miraculously young woman, her favorite professor, whose birthdays must have counted as many as her mother's. She resists the temptation to be patronizing; she finds resistance if she tries to change the home ways and to relieve her mother of tasks which have become to the older woman as sacredly her own as her heart-beat and as inevitable as the rising of the sun.

The college girl at this period is apt to wonder whether she might not better have stayed at home in the first place, and, if she be an ordinary person, she indulges in a little foolish self-pity. If, on the contrary, she be extraordinary, she bravely reminds herself that the end of all discipline is to make good soldiers, and that a soldier's duty is to serve wherever the commander sends him. Sealed orders are as imperative as any other orders, and there never fails to dawn a day when one breaks the seal.

This girl simply sets herself to be that dearest, sweetest thing on earth—a loving sunbeam of a daughter at home. She fits into the chinks. She enables her hard-working father to get a glimpse of the poetry of life. His youth returns as he

sees her mother's girlhood blooming in the girl's radiant face. She discovers outside duties. There are always "other girls" in every place to whom one can be a true friend. She beguiles her mother into taking an occasional outing. She takes up some favorite line of study and devotes a little daily attention to it. In one way or another she makes what she acquired, in patience, in courteous regard for her neighbor, in breadth of outlook, tell on the little things of commonplace duty which have fallen in her way. And so home life grows to be as stimulating as college life, and as rewarding.

AUGUST.

Buttercups nodded and said "Good-by!"

Clover and daisy went off together,

But the fragrant water lilies lie

Yet moored in the golden August weather.

The swallows chatter about their flight,

The cricket chirps like a rare good fellow,

The asters twinkle in clusters bright,

While the corn grows ripe and the apples
mellow.

—Celia Thaxter.

IN BEHALF OF THE CHILD.

BY CHARLOTTE M. PACKARD.

Many of us have puzzled ourselves over the peculiar charm of English story-books above those of American authorship. The children of the squire or the rector, or of still higher degree, were interesting not alone because of that unknown environment of the English home, and it is clear to me now that the charm consists in their being perfectly normal children. The dear, shabby, old nursery, presided over by a faithful, kind but not learned "nurse"; the schoolroom, quite as destitute of nice furniture or hygienic virtue, where "tasks" were always tasks which the juvenile soul abhorred, stood for genuine child life—sweet, mischievous, naughty, penitent by turns.

Tom or Cecil or Lucy was not a drawing-room figure, discussed and applauded or criticised from the very cradle by a public no less real to the receptive little mind than Mrs. Grundy herself to grown up people. The routine life marked out in those tales seems extremely simple to the American household, where children are usually *en evidence*, where the breakfast may be spoiled by Charlie's refusal to eat oatmeal and the dinner by learning that Mary is far behind in her arithmetic the girl "no brighter" next door. If Tom of the rectory or the manor declares against bread and milk he will go hungry, and, as to the neglected arithmetic, have we not shared the durance of Lucy or Cecil in the stuffy schoolroom out of hours till "sums" are correct?

The ingenuity with which the small person of English story invents and shapes his pleasures is a lesson we upon this side the water refuse to learn. Our sturdy cousins are not credited with excess of imagination and sentiment, but readers of Mrs. Ewing and Annie Keary's delightful memoirs, or of Jean Ingelow's tales, must admit that such resources are only developed by kind necessity. The right of the child to *own himself* a part of the time—to think his "long, long thoughts" that become ladders of delight and mystery, unquestioned and undisturbed by mature wisdom—is forgotten by hosts of anxious and indulgent parents.

It may be urged that domestic conditions among us are so different; the semi-detached

estate of the child in the nursery or school-room of home is not possible, if desired. This, however, need not interfere with the semblance of freedom which tact assures the boy or girl in presence of older persons.

No æsthetic playroom crowded with ingenious toys can for a moment compare with a good, dusty garret or barn chamber to insure the child's supreme content. The imaginative brain creates whole histories and romances out of what has "lost its utility." Why should these feats of the brain be regarded as useless or mischievous? The desire to assist nature by early forcing the child's mental development is a robbery instead of a partnership. It takes from the young human being not only vital power but the exquisite satisfaction of making his own estimate of things, himself included.

If observers like Dr. Weir Mitchell are heeded the great dangers of our present hothouse system of education will be turned aside. Careful watch and ward will still encompass the child in that happy valley from which we all travel too soon, but the demand for savory sauce to season every hour will cease.

In behalf of the child, then, let the protests now often heard take effect. Give fewer "useful" entertainments, "wonders" of science, of art; drop the parlor theatricals, unless of home manufacture, the dances that mimic fashionable life; drop even your own theories of what *must* please the healthy child and gently turn him over to himself.

THE VALUE OF THE KINDERGARTEN GAME.

The kindergarten method of education is like a great organism, each part being necessary to the perfect whole and losing its true significance when separated from that whole. The gifts, occupations, songs, games, and even the talks and stories all supplement and interpret each other. But the games are perhaps most often misunderstood and criticised, and for this reason it may be desirable to consider them for a little by themselves and, if possible, catch something of their spirit. It is said that there is too much play in the kindergarten. But Froebel's philosophy tells us that if a man would conquer himself he must know himself, and in order to know himself he must express himself, must make outward manifestation of that which lies within him.

Play is the child's method of expressing himself. So in the kindergarten we meet the child on his own ground and declare: "We will not stop all his play, suppress all his spontaneity; we will rather direct and control it, drawing out his own individuality more and more by means of it, and so through his play help him to know himself and the world around him better, and, knowing, to conquer." Let us look at one of the kindergarten games and see if it can be really useful, or must only serve as a device for passing the time.

"The Wheelwright" is a favorite game with the children and may be considered as typical. Like all the rest it is a song enacted, and before it is introduced as a game the children are gathered in a circle for a little talk about the wheelwright and his work and to learn the words and music of the song. We have a real wheel to show them. They see its different parts and learn to name them—the hub, with its hole just in the middle for the axle, the strong, straight spokes, the rim and tire. They

find how careful this good wheelwright must have been to make each part fit exactly into its place and to make every curve true. One loose spoke would weaken the wheel, one flattened side to that round rim would impair its usefulness and in time destroy the wheel itself. All this makes them feel the importance of accurate work.

Then they notice the shape of the wheel and delight to remember other things that are like it. They speak of the moon, of a plate, of the hoops that they roll, and are greatly interested to find the circle in less tangible things—the seasons that move on and around, day and night and day again, the tiny seed that grows into the plant, bearing leaves and blossoms and down at the heart of the blossom the seed again. But perhaps their chief interest in the game is through its activity, and this leads directly to the uses of the wheel. They find that we use it at every turn, so commonly that we almost forget its great value to us. It helps us carry our corn to the mill and helps us grind it, it helps us lift heavy things and carry heavy loads, it enables our trains to spin across the continent and our steamships across the ocean. In all machinery, from that of the smallest watch to that of the largest factory, the wheel is indispensable—in fact, wherever we see the wheel we see progress and advance.

But now it is time to play, and each child is eager to be the wheelwright and to make his own wheel. One of the number is chosen to do the work and another to be the axle. A strip of cambric has been prepared with the ends sewed together so as to form a circle large enough to be slipped easily over the head and shoulders of a child; to this have been fastened at intervals other strips perhaps a yard long. This cambric is preferably of red, as bright colors please little people. The circle of cambric forms the hub of our wheel and the long, straight strips radiating from it are the spokes. Now the song is sung:

Let us to the wheelwright go,
Watch and see what he will do.
See now, see now, see!
O what pains takes he
That the auger go straight through,
That the hole be smooth and true!

As we sing the little wheelwright places the end of each spoke in the hand of a child and bores his smooth, round hole through the hub. The song goes on:

Now 'tis ready to his mind.
To the axle may he join.
Round it goes, now, on the ground,
Ever turning round and round.

He slips the hub over the head of the waiting axle and starts his wheel in motion. It is a pretty sight—our little axle with merry face and feet planted firmly on the floor, while the newly-made wheel, with rim of happy children, turns and turns upon it, and the satisfied wheelwright stands looking at the result of his labor with delight in his eyes.

What has this game done for him besides teaching him the form and parts and uses of the wheel and the careful work needed to make it what it should be? It has given free exercise to many parts of the little body, and it has introduced him to the world of manual labor. He has not simply learned about the wheelwright; he has been for the time being a wheelwright himself, and he will not be likely, as he goes out into the world and sees other wheelwrights, to look down upon his brothers in trade. He feels the importance of the wheelwright's work in helping on other men's work, even all men's work, and in the

games of the carpenter, the blacksmith, the farmer, the miller, and all the rest, he feels again how they all help the wheelwright and all men. To bring this thought of unity and oneness into labor is to show the child the harmony that runs through all and makes all beautiful. It is to establish a bond of sympathy between him and every man whose labor, directly or indirectly, ministers to his and others' good; it is to awaken a feeling of brotherhood in the child who does his simple work, whatever it may be, toward any man who works.

This represents only one class of kindergarten games, that of the trades; there are others, which lead the child into different realms, perhaps equally important.

E. D. C.

MAMMA'S KISS.

BY ORELLA L. KIMBALL.

It is eventide, and the prayer is said;
A white-robed cherub stands waiting still,
With eager eyes upraised to my face,
For mamma's verdict of good or ill.
"Now, mamma, let's see," cry the rosy lips,
And, with loving gaze into eyes so brown,
I gently repeat, "Yes, let us see.
Has the forehead been good, with never a frown?"

"I kiss it has," and I kiss it soft;
"And the eyes, have they looked love all day,
Not flashing with anger, or filling with tears
When their owner small could not have her way?"
The eyelids droop as I press a kiss
On either one, then ask again,
"And the dear little lips—have they spoken cross,
Or any untruth, for the angel's pen?"

"No, mamma, I fink not!" The truthful eyes
Bear out the words, and the lips I press.
"Now these little hands: have they helped mamma,
Nor touched sister's playthings, to her distress?"
Low comes the answer: "Zis one was dood,
But zis one stunk Pet; won't oo tias it, too?"
"Not the one that struck sister," I gravely say;
"Mamma is sorry, but that will not do."

"Naughty hands can hope for no reward—
Tonight this one will have to be missed.
But tomorrow, darling, you'll try real hard,
So that when night comes they may both be kissed?"

The sunny head nods, and I lay her to rest
Beside little sister, sleeping sound.
Then, while replacing the scattered toys,
My lesson comes back, with strong rebound.

How have I spent the busy day?
Have the lips and eyes, and hands and feet
Been at their Father's work all day,
And offered nothing for Him unmeet?
Have the hands helped lighten another's load,
Or held a cup to the famished lip?
Have the feet been eager to run His race,
And not one errand of love let slip?

O Father! forgive the many sins
Of omission, commission, great or small.
Grant me help, that the next eve's shade
May answer better Thy loving call.
That the hands and eyes may be raised to Thee
For Thy dear blessing on all they have done,
And guard them close, every day of my life,
Till all of my earthly course be done.

CONCERNING GIRLS AND WOMEN.

Timothy Dwight once said, "My answer to the question how I was educated ends where it began: I had the right mother."

Miss Lucy E. Guinness of London has just written a book entitled *The Neglected Continent*, in which she gives a marvelous picture of South America from a missionary standpoint. Last year, upon invitation of a single individual, Rev. George C. Grubb and three young associates made a tour in the English communities of South America, and the first part of the book is the story of their thrilling experiences. Miss Guinness made many warm friends during her recent visit to America, who will welcome this valuable contribution of hers to missionary literature.

At Wellesley College it is the custom for some from the sophomore class to be on hand a day in advance at the opening of the school year in order to welcome the freshmen. Each selects her special charge from among the new arrivals, takes her to register, gets the keys of her room and gives her a general idea of the house and grounds. The next morning a bouquet of wild flowers is left at the stranger's door, and on Sunday afternoon she is taken to walk about the grounds and made to feel at home by other tactful little attentions. The right sort of hazing that.

A course of study in manners has been introduced at Elmira College, although it cannot be said to form a part of the regular curriculum, except incidentally. A committee of ten, called the Council of Etiquette, is appointed, two from each of the four regular classes and two from the special students. Each member of this council prepares an essay on some phase of deportment, which is read before the entire college and accepted by the teacher of rhetoric in place of one essay which she would otherwise require. Questions regarding any special points in etiquette are submitted to this council for answer, and a choice library of about a dozen volumes is at their disposal.

An index of the growth of Young Women's Christian Associations is seen in the recent appointment of a world's secretary, and it is pleasant to learn that the first incumbent for that responsible position has been selected from among the young women of America. No more fitting choice could be made than in the person of Miss Annie M. Reynolds of North Haven, Ct., a Wellesley graduate, a special student at Yale, secretary of the international committee of Y. W. C. A. and a sister of James B. Reynolds, who has recently succeeded Stanton Coit in the University Settlement in New York. Her headquarters will be in London but the position will involve extensive travel on the Continent, and her first work will be in connection with the August conference in Neuchatel, Switzerland.

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

PARALLEL WITH THE INTERNATIONAL SUNDAY SCHOOL LESSON FOR AUG. 17.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

Use the Puzzle Cross, making it appropriate for this lesson by asking the children what they think the disciples learned of Jesus who accepted His kind request to "Come and see" and went with Him to the "place where He dwelt." For one thing we know that they learned that Jesus was full of love. Let the children arrange the large triangles of the Puzzle Cross in the form of a triangle on a large sheet of cardboard or manilla paper. Explain the meaning of "envieth not," "suffereth long," etc. Those who "come and see" Jesus will be "kind," "not easily provoked," etc. The disciples who went to see Jesus learned much more of Him. No doubt He told them that He was "Lord of all," because He was God's Son, and that He was man as well as God—Immanuel; so proceed to explain the names of Jesus given on the small triangles. Then allow the children to arrange them around the larger triangles so as to form a pretty pattern, and also spell out the words, "Light of the World."

Now write in large letters the words, "Come and See" on the foundation manilla paper or cardboard, writing one word on each of the three sides of the large triangle which has been formed from the parts of the Puzzle Cross. Fix the lesson in mind by having the children say in turn, "Come and see that Jesus is the Good Shepherd," or that Jesus is the "Truth" (names on the little triangles); "Come and see that Jesus helps us to be kind," or "not easily provoked" etc. (1 Cor. 13, on the larger triangles.)

* Copyrighted.

Teach carefully the names of the disciples mentioned in this lesson by use of this rhyme:

John and Andrew came each with his brother;
James was one and Peter the other.
Then Jesus called Philip, "Come, follow Me,"
And he told Nathanael to "Come and see."

Mothers and primary teachers should not fail to use this lesson as the text for an earnest plea for the children to come to Jesus. It must never be forgotten that it is like "building a house upon the sand" to try to construct a child's character without the foundation of *personal obligation to a personal God* being laid under all the instruction that is given. Broad culture, thorough education and careful training in ethics and morality are not all that parents owe their children; child conversation is the *essential* part of child training—the only part which will plant the little feet so firmly on the Rock of Ages that they will not slip when the sheltering restraint of home is removed. Should not children of Christian parents become children of the church before they are twelve years old, at least?

The "Comes" of the Bible, as presented below, may be given even to children of four and five by simplifying the explanations. Let each one have a large print Bible and help them to find the references, and mark them with a "C" for "come."

I. Who asks us to come? Rev. 22: 17.

II. Who may come?

1. Little children. Mark 10: 10.
2. Those who labor. Matt. 11: 28.
3. He that is athirst. John 7: 37.
4. Any one who hears, that is, whosoever will. Rev. 3: 20; 22: 17.
5. Not all at last may come into heaven. Matt. 25: 34.

III. How to come.

1. Incline our ears and hear. Isa. 55: 3.
2. Buy without money or price. Isa. 55: 1.
3. Drink. John 7: 37.
4. Take freely. Rev. 22: 17.
5. Open the door. Rev. 3: 20.

IV. What we receive when we come.

1. Water. John 7: 37.
2. Wine and milk. Isa. 55: 1.
3. Life for our souls. Isa. 55: 3.
4. Kingdom prepared for us. Matt. 25: 34.
5. The name "blessed of the Father." Matt. 25: 34.

V. Why Jesus came to earth. John 10: 10.

And so what should we do (like John and Andrew) after we have come? Rev. 22: 17.

"Let him that heareth say come" to his friends and to all to whom he can speak of Jesus.

The above should be plainly written on a blackboard or large sheets of paper. Notice that there are five general heads and five points under three of the heads. Let the children remember the fives by using their five fingers as "memory posts." All such devices may be employed so as to have children commit without conscious effort and with real pleasure.

Cleveland's Baking Powder
"emphatically at the head."
Scientific American.



Strongest of all pure cream of tartar baking powders according to latest U. S. Govt. Report.

CONVERSATION CORNER.



DEAR CORNERERS: Our Despotie Foreman did give you a nice little picture of Echo Lake last week, I must confess—and why shouldn't he have a good collection of White Mountain sketches? He tells me now that he camped and hunted and fished all through that region years ago—what a lot of bear and fish stories he could tell us if he would! But I cannot allow him liberty to put in any cuts he chooses in my absence—he might take the notion to rake up some of those old figure-heads which graced (?) our column two or three years ago. [Thank you for the hint, Mr. M., here is one of them!—D. F.]

There is not much more to report about my little vacation trip, although I might describe our improvised birch-bark drinking cups; the "Indian pipe" flower brought in from the woods (far too beautiful for its name!); the good-looking schoolboys from different academies who were earning educational funds, either as book agents or helpers at the Profile House; the Genoese organ-grinder plodding his weary way through Franconia Notch, whom we claimed acquaintance with as a fellow-townsmen of Cristoforo Colombo; the two young lady school teachers (?), with kodak and sketch-book, whom we seemed to meet on every mountain and in every glen; and, on the way home, the boy from near Boston (Arlington, was it, or Allston?), who talked stamps and what he did at Bethlehem.

At North Conway I looked up to old Kearsarge and wished I could consult him personally on the question raised a few months ago in the Corner (April 12) as to the naming of the wrecked warship Kearsarge. High authority as he is, however, his testimony might be ruled out as that of an interested party. I have a bunch of letters about the matter; here are a few:

LITTLETON, N. H.

Dear Mr. Martin: The letter and your comment as to the Kearsarge Mountain touched a tender spot in my heart. It is the mountain in all the world to me. It stood in sublime beauty and matchless symmetry only six miles across the valley and foot hills of my boyhood home. During all the years of my early life never for a day out of sight, unless covered with clouds, this mountain became in a way an inspiration to me [like the "Great Stone Face" to Hawthorne's imaginary boy in Franconia Notch?—Mr. M.], and it was doubly dear when its name was so wonderfully linked with the history of the Great Rebellion. Though nearing the half-century post of my life I find great pleasure in reading the Corner Department and consider myself "one of the children." When you come to the White Mountains I will show you through one of the largest glove-making shops in our Western world, and also show you where cucumbers can be raised even when the mercury is down to thirty-five below zero.

Very kindly, c. l. c.

The day I was nearest Littleton the mercury was nearly three times thirty-five above zero and gloves were not to be thought of—though cucumbers might have been in order! I understand this gentleman to refer to the Conway Kearsarge.

CHATHAM, N. H.

Dear Mr. Martin: I am too old to be a "Cornerer," but I enjoy reading the "Conversation Corner" just the same. As to the naming of the Kearsarge, I have the facts direct from Assistant Secretary of the Navy Fox, who, with his wife, named the steamer. When he was about eight years old his father took him to the White Mountains; they stopped at North Conway and went up on Kearsarge. It made an impression on him that lasted through life. When the Secretary gave his wife the privilege of naming the vessel he asked her to name it for that mountain.

This was told to my husband by Mr. Fox himself. The top of Kearsarge is in Chatham.

READER.

A historical gentleman, just over the line in Maine, writes:

Hon. Gustavus Vasa Fox was Assistant Secretary of the Navy in the War of the Rebellion and was requested by Secretary Welles to select a name and attend the launching of the new vessel. Mrs. Fox was daughter of Hon. Levi Woodbury and was well acquainted with the White Mountain Kearsarge. As she was to do the christening her husband, after consultation with her, decided to give the ship the name of this elevated peak, so well known to seamen and landsmen. In after years Mr. Fox published a pamphlet to establish these facts. Hon. Charles Levi Woodbury of Boston will confirm this statement.

A lady of the Woodbury family consulted that gentleman and wrote:

Mrs. Fox named the vessel from the Conway Kearsarge—so her brother says.

A Boston lady, well known in literary and philanthropic circles, refers us to

... the last Lake Mohonk Report, page 149, where Professor Giltmore gave the following account: "During the war the Secretary of the Navy sent word to the governors of the different States that a certain number of gunboats were to be given Indian names, which he wished the governors to suggest, and the governor of N. H. [father of Professor Giltmore] turned the task of selecting the Indian name over to me. The first name that occurred to me was Kearsarge and I put that down on my list. That happened to be selected and it became the name of the historic Kearsarge." Yours very truly, I. C. B.

This name apparently had reference to the Warner Kearsarge. Which of the contending peaks originally bore the Indian name is an entirely different question, and one in which the Warner mountain has perhaps the stronger case. In his paper before the Appalachian Club Mr. Fox quotes from a letter of Secretary Welles:

Mr. Fox and wife were the only ones consulted in the matter, and she is entitled to the honor of deciding the question.

"Mr. Fox and wife" say they named the warship for the Conway mountain, which surely settles that part of the discussion.

We had a plenty of local history in connection with the recent visit of the "Philadelphia Pilgrims" to Boston. I attended their public reception at the Old South Meeting House. The usher asked me if I was "one of the Pilgrim Fathers"; I protested that I was not, but he seated me near the platform. (Possibly he said "the Pilgrim party.") The exercises were very interesting—I wish you could have been there. The only boyish looking person I saw was Mr. Powell, the leader of the Pilgrims, who was coolly dressed in white duck. Mr. Mead spoke, and Lieutenant-Governor Wolcott and Colonel Higginson.

Dr. Edward Everett Hale stood under the old sounding-board and told us about the old landmarks of Boston. He seemed to know so well where everything was in the ancient time that one wondered whether he came to Boston with William Blackstone. He corrected the familiar story about the Boston boys visiting General Gage to protest against the soldiers taking away their "inalienable rights" of coasting on the Common. It was not the Common nor General Gage at all. They started on Beacon Street (near the Congregational House?), slid down between the Tremont House and Houghton & Dutton's, across Tremont Street and down School Street, where their schoolhouse was. As the cars on Washington Street made so much noise I could not understand about the General Gage part of the story. I asked Dr. Hale, and he kindly writes us as follows. [Follows next week! D. F.]

Mr. Martin

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TALKS WITH MOTHERS.—No. 2. FEEDING THE BABY.

Much is written at the present day about the care and feeding of infants by people whose only capability for dealing with the subject is a fertile brain, and whose only aim is to appear in print; every mother knows how unsatisfactory and fallacious such advice is when she attempts to follow it. How to feed the baby is the greatest problem met with in the happy state of motherhood, and upon its solution depends the health, the happiness and the life of the child. If the mother is able to nurse her child, the question of feeding is practically settled; if she is not, she should be guided by those who have had successful experience in feeding babies and not allow herself to experiment with different foods. There are scores of artificial foods offered for sale, but the best is none too good for the baby. Eminent authorities who have thoroughly investigated the subject of infant feeding, and scientists who have analyzed infant foods, unite in pronouncing Mellin's Food to be the only perfect substitute for mother's milk. It is palatable, nourishing and strengthening; the weakest stomach will retain and digest it, and the puniest child will thrive upon it beyond the mother's fondest expectations.

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LESSON FOR AUG. 26.

John 2: 1-11.

FIRST MIRACLE OF JESUS.

BY REV. A. E. DUNNING, D.D.

The first public act of Jesus was this miracle at a wedding. John says it was the beginning of His signs, and that by it He "manifested His glory." That first miracle, as a revelation of His character, of His mission to society and of His relation to it, is of the deepest significance. By it He showed that He came to bring life and gladness to men, "and His disciples believed on Him."

The temperance question is best met and disposed of at the beginning of this lesson, and it ought to be met honestly. The wine which Jesus made, so far as any evidence appears, was the daily drink of the people, of the same sort as the inhabitants of Palestine have always used and use now. The only thing remarkable about it was, as the presiding officer of the feast remarked to the bridegroom, that it was of excellent quality. Some men, under peculiar circumstances, did not use wine, though only three persons besides the Rechabites are mentioned in the Bible as lifelong abstainers. One of these was John the Baptist, of whom Jesus said that he "is come eating no bread nor drinking wine." Jesus did not abstain. He said of Himself, in contrast with John, "The Son of Man is come eating and drinking." He was called because of this "a winebibber, a friend of publicans and sinners." His reply to that charge was, "Wisdom is justified of all her children."

But the temperance questions of today are not answered by this miracle. Drunkenness was then condemned, but not the ordinary uses of wine. The vicious drinking habits of modern society, intensified by the use of distilled liquors then unknown, have imposed on those of our time who seek the welfare of their fellowmen restraints which were then not necessary.

We are at liberty, then, to turn to the central fact of this initiative act of the public life of the Son of God, the keynote of His entire ministry, that He produced wine in abundance at a wedding. What does the act reveal of Christ's view of society?

1. *He approved of its innocent festivities.* John abjured the pleasures of society, wore sackcloth, ate only coarse food and drank no wine. He lived in the wilderness and there denounced the sins of the time and sent forth trumpet calls to repentance. Jesus rebuked the same sins not less sternly, called men to repentance not less earnestly. But He brought His message to their hearts and homes. He wore no sackcloth. His seamless coat was so valuable that the soldiers who guarded His cross would not tear it in pieces, but threw dice for it. He had a reputation of being a welcome guest at feasts and of enjoying them. His going to a wedding was no exception. He declared that His disposition was such that fasting and gloom did not belong in His presence. He said that He was a bridegroom and that His disciples were children of the bride chamber, and therefore could not fast.

Many have sought sanctity by living, as John did, an ascetic life. Some, no doubt, have found sanctity in that way. But the example of Christ is the more natural. It was the life chosen by a perfectly pure and healthy man. He sanctified by His presence the festivities of a wedding party.

2. *Jesus regarded the family as essential to society.* The ideal life, most pleasing to God and most blessed to men and women, is to be found through marriage and the home. Many have searched for it elsewhere. Some branches of the Christian Church have taught that likeness to God might best be gained in monasteries and convents, by the unnatural seclusion of one sex from the other and by abstaining from family joys. But such a life

has not been found most favorable either for happiness or holiness. The first reason which God gave for founding the family is good for all times: "It is not good that the man should be alone." Jesus reiterated this truth when He began His ministry by blessing a marriage. Through all His teaching He exalted the idea of home. He made childhood interesting. By the sanction He gave to wedded life He has purified and ennobled society.

3. *Jesus manifested His glory by sharing freely the social life of His friends.* It was a serious thing for the bride and groom to have the wine give out at their wedding. Such a failure of hospitality would not be forgotten by their guests and would embitter the memory of the bridal day. The mother of Jesus was anxious on their behalf, and she thought she knew His heart and knew something of His resources. His new disciples were learning their first lessons of Him and of what He would expect of them. Two of them had seen Him pointed out as the Lamb of God. They had acknowledged Him as the Messiah. One of them had just confessed that he saw in Him the Son of God. Society, made up of people often ignorant and selfish and always imperfect, was abundantly open to criticism. How would He and His followers stand in relation to society?

This experience at the Cana wedding is a sufficient answer to a question which perplexes many young Christians—What should be their relation to the social life and customs about them? If they would join in this social life, where shall they draw the line? Jesus joined in the festivities of a wedding, made every one glad He was there and every one the better for His being there. He furnished the wine which made the social life more joyous. In that way He "manifested His glory." Every one who goes into society with a Christ-like conception of what men and women may be, and with a joyful, controlling purpose to use wisely every opportunity to help others to be what Christ would have them be, will know where he can safely go and what he can safely do without harming himself or others. The society which he seeks will welcome him; he will enrich it and be enriched by it. The Christian enjoys the society of well-disposed people. It is necessary to the development of Christian life. Heaven is represented as a city. The kingdom of God on earth is a union of redeemed souls joined together in the work of ministering to the highest welfare of others, taking the Spirit of Christ into human institutions, bringing every sphere of human existence under His spiritual dominion. The spirit that would minister to men as Christ did will show His glory in social life and will be guided by the Holy Spirit to live in the world without being of the world.

THE CHURCH PRAYER MEETING.

Topic, Aug. 19-25. The Bible as an Aid to Civilization. Prov. 14: 26-35; Jer. 11: 1-10.

Dispels ignorance and superstition. Stimulates mental growth. Renews individual character. Pictures a perfect social state.

(See prayer meeting editorial.)

Y. P. S. O. E.

PRAYER MEETING.

Topic, Aug. 26-Sept. 1. The Joy of the Christian Life. John 15: 1-11.

What is joy? Webster defines it as "pleasurable feelings or emotions caused by success, good fortune and the like, or by a rational prospect of possessing what we love or desire." But from the Bible we gather a somewhat different meaning to the word. An old negro once said, "De Bible am a berry upsettin' book," by which she meant that it was full of paradoxes. Paul speaks of being "sorrowful yet always rejoicing; as poor yet making many rich, as having nothing yet possessing all things." So when we come to search the Word of God for the source of joy in the Christian life, we find that it often springs from what is

usually called misery, failure and ill luck quite as much as from "success" and "good fortune."

The first time Christ speaks of His joy is the occasion above all others when we should expect Him to be bowed down with sorrow. Within a few hours He will suffer a cruel death upon the cross. He has been talking tenderly this last evening of His life with the little band of troubled disciples and says to them: "These things have I spoken unto you that My joy may be in you and that your joy may be fulfilled." It is not simply joy but *My* joy, just as a few minutes before He had said, "*My* peace I give unto you." There is a world of meaning in that little pronoun. And what was the fact in the subsequent history of these men? About six weeks later Jesus "was parted from them and carried up into heaven." Now, surely, they will be full of sadness. Their dearest friend has left them forever. But no, they return to Jerusalem "with great joy."

Paul and Silas are shut up in a gloomy dungeon at Philippi. We should admire them if they were calm and brave under these distressing circumstances. But they are more. They are actually joyful and at midnight "sang praises." Paul simply gloried in a chance to sacrifice himself for these same Philippians (chap. 2: 17) and was delighted to have the gospel preached to them even in pretense (chap. 1: 18). The entire letter to this church bubbles over with joy. Its keynote is rejoice. John, in his old age, wrote that he had no greater joy than "to hear of my children walking in the truth." His deepest satisfaction lay in seeing them grow in Christian character. James goes so far as to assert that we should "count it all joy" when we "fall into manifold temptations," because he knew that by resisting them a person is helped to grow into the likeness of Christ.

But perhaps the most noticeable thing in respect to the grace we are considering is that it is always found in service for others. The more we study the life of our Lord and the early Christians the more we realize that they found their highest happiness in doing good. The same is true today. Those who serve most love most and consequently enjoy most. Missionaries are among the happiest people in the world. Fellowship with Christ, therefore, and service for Him are the chief elements of joy in the Christian life, and this sort of joy "no one taketh away from you."

Parallel verses: Ps. 16: 11; 43: 4; Isa. 35: 10; 61: 10; Luke 15: 7; John 16: 22; Rom. 14: 7; 15: 13; Gal. 5: 22; Heb. 12: 2; 1 Peter 4: 13.

THE HARMONY OF SCIENCE AND RELIGION.

Let the man of science go on with perseverance and let him not take any mischievous delight in flinging his hypotheses at the Word of God. Let the theologian also prosecute his inquiries with diligence and devoutness and let him give over calling men of science by evil names. They seem often to be working against each other, but they are in reality working for each other and for the truth. In the formation of the tunnel through Mont Cenis, the workmen began at opposite ends, and approached each other with driving machines apparently directed against each other, but met at length in the middle to congratulate each other on the completion of their great undertaking, because they were working under the same supervision. So it will be with our theologians and men of science. God, the great architect of providence, is superintending both; and by and by, through the labors of both, the mountain of difficulty will be tunneled through, no more to form a barrier in the inquirer's way.—Dr. William M. Taylor, in *The Ministry of the Word*.

It is curious that men are not generally ashamed of any form of anger, wrath or malice; but of the first step toward a nobler nature—the confession of a wrong—they are ashamed.—Harriet Beecher Stowe.

Literature

BOOK REVIEWS.

PROFESSOR WALKER'S HISTORY OF AMERICAN CONGREGATIONALISM.

The exact title of this work is *A History of the Congregational Churches in the United States*. It is by Prof. Williston Walker, of the Hartford Theological Seminary and is the third volume in the excellent Church History series which the Christian Literature Company is publishing. It goes back naturally and necessarily to the beginnings of Congregationalism in England, three chapters of the eleven which compose it being devoted to the pre-American portion of the story. The remainder of the book describes the development and characteristics of Congregationalism here since 1620. It is written in a sufficiently flowing style to be exceedingly interesting yet it is preeminently a scholarly production, revealing upon every page the proofs of painstaking accuracy in collecting materials, a just sense of proportion in estimating their values, a firm grasp of underlying truths, a skillful introduction of matters of detail, unusual candor and a fervent loyalty to our own branch of the church without any trace of petty partisanship. It is a statement of principles, a treasury of facts and a graphic narrative all in one.

We are disposed now and then to question Professor Walker's apparent conclusions. For instance, we have gained from his pages the impression that Queen Elizabeth really inclined more toward Protestantism than toward Roman Catholicism and we think the evidence points strongly the other way, although it must be conceded that the matter is involved in some doubt and probably always will remain so unless fresh evidence comes to light. Again, he goes further than we should dare to go in claiming that the Massachusetts Bay Colony was "practically a semi-independent, self-governing state, instead of an ordinary corporation for the development of a new country administered by a board in England." But this exaggeration, if it be one, is in the right direction because it emphasizes the fact that the religious purpose of the Bay colonists, however real, was not foremost in their minds, a truth which still needs to be insisted upon.

But a book to which no more serious objections than these can be made is as admirable as it is rare, and the reader of this will be impressed not only by the clearness and force of the history as a whole but also by the excellent handling of specially significant topics. For example, the possible influence of the Anabaptists upon Robert Browne, the meaning of John Robinson's famous utterance about "more light"—which Professor Walker accepts as doubtless having reference to ecclesiastical polity, the differences between the Plymouth and Bay colonies, the absurdity of the familiar accusation that early New England was priest-ridden, the two-fold motive of the repressive acts of the authorities of the Bay Colony, the real causes of the banishment of Roger Williams from Massachusetts, the treatment of the Indians by the early settlers of New England, the reason for the opposition to the introduction of Episcopal churches, etc.—these and many other such subjects are discussed, although often only in small compass, with a fairness and a thoroughness which are most satisfactory.

The modern development of Congrega-

tionalism also is outlined instructively. The study which is presented of the Half-way Covenant is one of the best ever printed. The Great Awakening, the growth of the Unitarian element and the division of the churches, the rise of our great missionary organizations and the National Council, and the course and fruit of recent doctrinal discussions among us also are described faithfully and in the best spirit. And not the least of the conspicuous merits of the work is the terse yet spirited characterizations of the men who have been leaders among us. But we have not found any allusion in the volume to the International Congregational Council held in London in 1891, and in view of the important share of American Congregationalists in that significant assembly some mention of it surely ought to have been made. The book contains a helpful bibliography of important publications relating to Congregationalism and is well indexed and handsomely printed. This work, like that of Dr. Dunning on the same subject, which we noticed last week, is a credit to our branch of the church and is admirably adapted to its purpose. [\$2.50.]

RELIGIOUS.

The two handsome volumes of *Christianity Practically Applied* [Baker & Taylor Co. Each \$2.00] include the discussions of the International Christian Conference at Chicago, Oct. 8-14, 1893, under the auspices of the Evangelical Alliance for the United States. One volume describes the General Conference, in which such broad themes as The Religious Condition of Protestant Christendom, Christian Liberty, Christian Union and Co-operation, and The Church and Social Problems were discussed. The other describes the Section Conferences in which evangelistic, reformatory, social, educational and other forms of Christian work were considered. There also was a valuable conference on Theological Education which is reported. Inasmuch as every utterance appears to have been made by some recognized authority, the immense value of these two volumes is evident. They form a treasury of facts and suggestions as to principles and methods which will not be exhausted for a generation to come. Moreover they possess exceeding interest.

Rev. William Turner's *Hand book of the Bible* [Thomas Whittaker. \$1.00] contains many facts of all sorts about the Bible and some of them are odd and striking. It is not a connected treatise but a somewhat miscellaneous collection of material. For example, the canons of the Testaments, the titles of Christ, the geography of the gospels, the supposed deaths of the apostles, the floral emblems of the Christian Church, Bible measures, the metals of Scripture, Bibles having singular names,—these and a large number of other topics are treated of, so that you may go to the book successfully for a class of facts which you might have to search long to find elsewhere. We have seen such books before and this may be a reprint of one of them. At any rate many young people and others will value it.

William Merkle has arranged a little volume of Scripture selections, with passages to be memorized, called *Rays of Light* [United Society of Christian Endeavor. 25 cents]. Bishop J. H. Vincent has written its introduction. It has blank pages at the end for notes, is of convenient size for the pocket and will do good service.—*The Burden of Ill Health* [E. P. Dutton & Co. 50 cents], by Leila L. Topping, is a small

but helpfully suggestive little book, intended primarily of course for invalids. A selection of choice hymns is a pleasant addition to its spiritually stimulating pages.—An address by Mr. R. C. Ogden, on The Perspective of Sunday School Teaching, and one by Rev. Dr. J. R. Miller, on Heart Power in Sunday School Work, are out in a tasteful little book called *Sunday School Teaching* [Fleming H. Revell Co. 35 cents]. They are excellent addresses and have been printed by request.—Another public address and also a most sensible, timely and forceful one, by Mr. Amos R. Wells, is published by the Revell Co. and is entitled *Business* [35 cents]. We heartily commend it.

STORIES.

In *David and Abigail* [Arena Publishing Co. \$1.25], by B. F. Sawyer, the portrait of a pretty girl serves for frontispiece, but whether she is the author or the heroine is not mentioned. As for the story, it is so improbable as to have a certain attractiveness in this very fact, and in spite of a certain prevailing old-fashioned quality in the style and of amusing special examples of untamed rhetoric in the descriptions, it is wholesome and even enjoyable. But a less dramatic reintroduction of the chief characters would have been far more satisfying to the reader.—*Dr. Janet of Harley Street* [D. Appleton & Co. 50 cents], by Arabella Kenealy, works upon one's sympathies seriously and considerable skill in the representation of character is exhibited. One's moral sense is startled now and then, for instance at the cold-blooded surrender of the heroine to her first husband, but there is no harm in the book, and it is entertaining after a fashion.

Quaker Idylls [Henry Holt & Co. 75 cents], by Sarah M. H. Gardner, is well named. Its eight short stories are veritable idylls, sweet and gracious in spirit and charmingly simple and natural in form. They describe scenes and people among the Quakers, mostly if not wholly of a hundred years ago, more or less. They are fresh, striking and sometimes pathetic. They cause smiles often and with some readers tears may almost alternate with the smiles. The author conveys suggestions with a delicate grace which charms. The book also is printed tastefully.—*The Little Lady of Lavender* [American Sunday School Union. \$1.25], by Theodora C. Elmslie, if not quite so idyllic in scene and style, tells of the doings of one of the most attractive of children, whose unconscious goodness touched and softened and sweetened some otherwise inaccessible hearts. It is written brightly and illustrated pleasantly.

EDUCATIONAL.

Prof. A. C. Thomas's *History of the United States* [D. C. Heath & Co. \$1.25] is accurate and is a useful summary. But, although it is as comprehensive as is consistent with its purpose, it is too terse and concise to have much interest. As a book of reference it has no more value than other and more elaborate histories, while it is too largely a mere outline to hold attention well. Such excessive condensations of history defeat their own aim to some extent, but this is as satisfactory as any. It is illustrated freely and well.—*Dr. O. R. Willis's A Practical Flora* [American Book Co. \$1.50] aims to meet the needs of ordinary students who desire botanical information but do not aim to master botanical science as such. It is reasonably comprehensive, arranged in much

the usual manner but with certain special features such as statements as to origins of names, geographical distribution, modes of cultivation, etc. It is adapted to do excellent practical service.

Here also are two French text-books. One, by Prof. A. N. Van Daell, is *An Introduction to French Authors* [Ginn & Co. 90 cents] for beginners, in which are short stories from various choice writers and also a summary of French history and government. There also is a vocabulary and the book is of a high order in its line. The other is for more advanced scholars. It is Prosper Mérimée's *Colomba* [Henry Holt & Co. 60 cents], edited with notes by Prof. A. G. Cameron, Ph. D. He has supplied an introductory sketch of Mérimée, a bibliography of the latter's writings, etc. The French student will appreciate the scholarly work which these pages contain.—The next book on our desk is *A Handbook of Mythology* [Maynard, Merrill & Co. \$1.00], by E. M. Berens. It appears to be sufficiently inclusive as well as carefully written and illustrated. Inasmuch as some teachers object to the use of photographs of antique sculpture in school, two editions of this book have been prepared, one having the original wood-cuts and the other having photographs of ancient sculptures. The book is not a new publication, we understand, but is reprinted after doing good service for some time.

A number of English text-books also are at hand. Superintendent W. H. Maxwell's *First Book in English and his Introductory Lessons in English Grammar* [American Book Co. Each 40 cents] are respectively for beginners and for intermediate scholars and are good, serviceable books.—So are Elizabeth H. Funderberg's *First Lessons in Reading* [American Book Co. 25 cents]—of which a Teacher's Edition including a supplement containing directions, etc., and costing fifty cents also is sent us—which is based upon the phonic method.—Part I. of *Grimm's Fairy Tales* [Ginn & Co. 45 cents], edited by Sara E. Wiltse and illustrated by Caroline S. King, contains a dozen carefully selected stories from the famous German authors. But we are not sure that we can approve the policy of altering the stories in language so as to exclude cruel step-mothers, magic interposition in favor of idlers, etc. We appreciate the motive of this exclusion but question its fairness. The stories should be quoted as written or discarded in justice to the original authors. Moreover, we doubt if such stories ever have done any harm.—Another book in the same general vein, but we understand without alterations, is Sarah J. Burke's *Fairy Tales for Little Readers* [A. Lovell Co. 30 cents], in which are the old favorites, Little Red Riding-Hood, Cinderella, The Three Bears, and a couple more. It is neatly printed.

Mr. C. W. Gleason's *The Gate to the Anabasis* [Ginn & Co. 45 cents], much resembling Professor Collar's popular and useful *The Gate to Cæsar*, is intended and adapted to relieve the text provisionally of its severer difficulties and to introduce the learner quickly to a study of connected prose. It is based on the author's experience as a teacher in the famous Roxbury Latin School and it has all the adjuncts essential to its aim. It will find speedy favor.—*Our Wonderful Bodies* [Maynard, Merrill & Co. 30 and 50 cents] is in primary and intermediate grades. It is by Dr.

J. C. Hutchinson. It is largely devoted to antagonizing the use of stimulants and narcotics but it speaks as if there were no difference of opinion among medical authorities about some of the positions taken. It is simple and clear and contains much good advice.—*The National Library of Song*, No. 2 [Ginn & Co. 60 cents], edited by L. R. Lewis, contains material for use in school instruction in music in the upper grades. It is well arranged and not too difficult. A number of songs are included.

MISCELLANEOUS.

Rev. Dr. G. L. Walker has rendered a pleasant and profitable service in editing the *Diary of Rev. Daniel Wadsworth* [Case, Lockwood & Brainerd Co. \$1.10], the seventh pastor of the First Church in Hartford, Ct. It covers the period from 1737 to 1747 and affords considerable light upon the life of the times as well as upon the character and habits of one who appears to have been in many respects a typical pastor of his time. It has special interest also by reason of its occasional allusions to Whitefield and his labors and to his influence in developing a class of evangelistic preachers whose zeal evidently was not always according to knowledge. The building of a new meeting house, the second in the history of the church, also is the subject of some entries and is of local interest. Dr. Walker has supplied many useful notes, largely biographical, and comments which aid the reader to catch the significance of the text. The volume will be appreciated by the people of Hartford and vicinity and by many others.

The Special Kinesiology of Educational Gymnastics [Lee & Shepard. \$3.00], by the Baron Nils Posse, M. G., is the second edition of *The Swedish System of Educational Gymnastics* rewritten and elaborated. The book still describes the Swedish system of educational gymnastics. Certain misinterpretations of this system are corrected and its principles are stated at length and illustrated freely and spiritedly. It is a great book in its way and long will do good service.—Mr. Amos R. Wells in *Social Evenings* [United Society of Christian Endeavor. 35 cents] has compiled a small but comprehensive volume of entertainments suitable for Christian Endeavorers or others. It is well suited to its purpose and is diversified and clearly expressed. It deserves to become popular.—*Love's Labor Lost and Each Ado About Nothing* [Macmillan & Co. Each 45 cents] are two more numbers of the dainty and elegant little Temple Edition of Shakespeare. If this does not prove an immensely popular edition we shall be greatly surprised.

NOTES.

—A portrait and sketch of Sarah Orne Jewett, the latter by Harriet Prescott Spofford, hold the place of honor in the current *Book Buyer*.

—Another forthcoming and important record of the Napoleonic period is the *Memoirs of Barras*, the widely known member of the Directory.

—Captain Charles King, the novelist, has altogether discarded the pen, and utters his stories to a phonograph which repeats them to a stenographer.

—The council of the London Booksellers' Society has condemned the three-volume edition and at last this venerable institution probably will have to go.

—Dr. A. Conan Doyle, the brilliant English author, is coming over here this fall. He is not to read from his published works but will lecture on the younger British writers.

—Major Von Wissmann, the distinguished African explorer who also has been a German commissioner in Africa, has resigned this position in order to write a history of the suppression of the revolt in Eastern Africa.

—All claims against the former publishing firm of this city, the D. Lothrop Co., have been satisfied in full, this honorable outcome having been made possible through liberal contributions by Mrs. Daniel Lothrop and Messrs. J. E. and J. C. Lothrop from their private resources.

—Rudyard Kipling's *Jungle Stories* is one of his most successful books. Nearly twenty thousand copies have been sold. The book was suggested to him by Mrs. Mary Mapes Dodge, editor of *St. Nicholas*, who proposed to him to write some children's stories for that magazine.

—The military library of Hon. J. C. Ropes of Boston, which is said to have only one, if any, superior in its line in America, is to be deposited in the new armory of the First Corps of Cadets in this city. The collection is especially rich in works relating to Napoleon the Great and to the War of the Rebellion.

—Whether it is worth while to print all which can be discovered about a man, including painful facts, simply because many things in his career are known and because he is on the whole famous, certainly is a question. It is being asked in connection with the current Poe correspondence in the *Century* and, so far as we have observed, the common answer is in the negative.

BOOKS OF THE WEEK.

Ginn & Co. Boston.
OUR NOTIONS OF NUMBER AND SPACE. By Herbert Nichols, Ph.D., assisted by W. E. Parsons. pp. 201. \$1.10.

Lothrop Publishing Co. Boston.
WANTED. By Mrs. G. R. Alden. pp. 342. \$1.50.

Lee & Shepard. Boston.
BOY'S OWN GUIDE TO FISHING. By J. H. Keene. pp. 200. \$1.50.

C. A. Nichols Co. Springfield.
HISTORY FOR READY REFERENCE. Compiled by J. N. Larned. Vols. I. and II. pp. 800 and 764. \$6.00 each.

Harper & Brothers. New York.
THE MAIDEN'S PROGRESS. By Violet Hunt. pp. 252. \$1.00.

OUT OF STEP. By Maria L. Pool. pp. 300. \$1.25.
THE GARROTTERS. By W. D. Howells. pp. 90. 50 cents.

D. Appleton & Co. New York.
THE PSYCHE FACTOR. By Charles Van Norden, D.D., LL.D. pp. 225. \$1.25.

MEMOIRS ILLUSTRATING THE HISTORY OF NAPOLEON I. By Baron C. F. de Ménéval. Edited by Baron N. J. de Ménéval. Vol. III. pp. 548. \$2.00.

AN INTRODUCTION TO THE PHILOSOPHY OF HERBERT SPENCER. By W. H. Hudson. pp. 234. \$1.25.

T. Y. Crowell & Co. New York.
THE FOOTPRINTS OF THE JESUITS. By R. W. Thompson. pp. 509. \$1.75.

Standard Publishing Co. Cincinnati.
WHY. By W. F. McCauley. pp. 134. 50 cents.

Kindergarten Literature Co. Chicago.
SONGS FROM THE NEST. By Emily Huntington Miller. pp. 85. 50 cents.

PAPER COVERS.

American Citizen Co. Boston.
THE JESUIT PARTY IN AMERICAN POLITICS. By Bishop A. C. Cox. pp. 59.

D. Appleton & Co. New York.
VASHTI AND ESTHER. pp. 271. 50 cents.

Presbyterian Board of Publication. Philadelphia.
MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH: 1894. pp. 863.

Johns Hopkins Press. Baltimore.
REPRESENTATION AND SUFFRAGE IN MASSACHUSETTS, 1620-1691. By G. H. Haynes, Ph.D. pp. 90. 50 cents.

Howard Publishing Co. Detroit.
SIR FRANCIS BACON'S CIPHER STORY. By O. W. Owen, M.D. Vol. III. pp. 200. 50 cents.

E. Marlborough & Co. London.
SOUTH AMERICA: THE NEGLECTED CONTINENT. By E. C. Millard and Lucy E. Guinness. pp. 182. 25 cents.

MAGAZINES.

July. NEW CHRISTIAN QUARTERLY.
August. REVIEW OF REVIEWS.—CENTURY.—OVERLAND.—NORTH AMERICAN.—BOOKBUYER.—DONAHOE'S.—GOOD HOUSEKEEPING.—BLUE AND GRAY.—GOOD WORDS.—PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH.—CONQUEROR.—BOOK NEWS.—FANTY.—ASTRONOMY AND ASTROPHYSICS.—LITERARY NEWS.—FRANK LESLIE'S.—JOURNAL OF HYGIENE AND HERALD OF HEALTH.—MUSIC.—ALTRUISTIC REVIEW.—SUNDAY.—CHRISTIAN LITERATURE AND REVIEW OF THE CHURCHES.—BABYLAND.

The Pursuit of Knowledge.

Pilgrims on the March; Economists, Theologians and Pedagogues at Plymouth.

THE HISTORICAL PILGRIMAGE.

It was the opinion of the writer of the book of Ecclesiastics that there was one wisdom for the busy man and another for the man of leisure. In those days the lie direct is being given to this non-inspired prophet. Busy men and women, wage-earners and professional men and women are determined to see and to know. Vacations that might be spent in innocuous lassitude are now spent in stimulating, varied research. The legitimate, logical sequence of university extension winter work indoors has been discovered. The schoolmaster and his pupils—literally—are abroad.

WHO THE PILGRIMS WERE.

In some such spirit a few more than two-score pilgrims left Philadelphia on July 30, returning there on the evening of Aug. 8. The prophet, pilot and spokesman of the company was Prof. Lyman P. Powell, one of the staff lecturers of the American Society for the Extension of University Teaching and a specialist in American history. Twenty of his fellow-travelers are teachers in colleges, private and public schools, two are lawyers, two clergymen, one a physician, three business men, one an artist, one a librarian and the others "stay at homes"—their self-imposed title. Nineteen reside in the Middle States, twelve west of the Mississippi, four in New England and the others in the Interior and South, seventeen States being represented. Philadelphia sent the largest delegation, and because of this fact, and the additional one that the pilgrimage began and ended there, the party was constantly but inaccurately referred to as the pilgrimage from Philadelphia. As a matter of fact it was intended to be, and it was, a representative national assemblage; the six young women from Minnesota, the Princeton, N. J., teachers, the Lutheran clergyman from Maryland and the Universalist pastor from Maine, the daughter of Captain Semmes of Alabama fame, from Alabama, and the Connecticut matrons being typical and yet congenial, and all profiting by the intercourse and friction of the journey. When in and about Boston not a few joined the party temporarily, but these were not reckoned as genuine pilgrims nor are they included in the above analysis, though they should be included in the number of those who greatly profited by the pilgrimage.

WHY THEY ASSEMBLED.

The motives that called the pilgrims were mixed but in the main lofty. To W. T. Stead, Albert Shaw and Lyman P. Powell and their *Review of Reviews* articles, setting forth the merits of the idea, must be given the credit for a renewal of an impulse, and to the American Society for the Extension of University Teaching is due the financial and moral backing which enabled Mr. Powell to plan for and so successfully carry out the idea, but the idea and the impulse are as old as man. The desire to see historic and literary shrines and to see and hear men who have gained fame is as ancient as the days of the Queen of Sheba and as modern as the latest pilgrimage to Rome and Mecca. The merit of this particular event is its gathering up of individuals, putting them under the direction of competent guides, and reducing the expense to the individual by the reduction of railway and hotel charges, which always result from combinations of individuals. To be sure, traveling in parties has its disadvantages, and so has joint-reverence at hallowed shrines. That is to say, a genuine Emersonian paying his first visit to Emerson's grave in Sleepy Hollow, Concord, would much prefer to do it alone, if he could. But the advantages outnumber the disadvantages. If any individual spending only \$52 can duplicate our experience, let him stand forth.

WHAT THEY SAW.

They saw and thoroughly inspected Independence Hall and Christ Church, Philadelphia; the Wadsworth House, the site of the Charter Oak, Hartford, Ct.; the Old South Meeting House, the Old State House, Faneuil Hall, Christ Church, Bunker Hill and the ancient cemeteries, Boston; the Washington Elm, Harvard University buildings, the interior of the Longfellow House and the exterior of Elmwood, Cambridge; the monuments along the line of the British march to and from Concord; the interior of the Monroe Tavern, the scene of the fight, the Old Belfry, the house where Paul Revere awakened Sam Adams and John Hancock, Lexington; the battleground with its monuments, the homes and graves of Emerson, Thoreau, Hawthorne and the Alcotts, the interiors of the Old Manse and the Wayside, Concord; the birthplace of Hawthorne, the custom house, Gallows Hill, the collections of the Essex Institute and the East India Marine Society, Salem; the many relics at Plymouth, not excepting the Rock; the headquarters of Washington, Newburgh, N. Y.; West Point and the many points on the Hudson identified with Washington, Putnam, Mad Anthony Wayne, etc.; the site of John André's capture, the old Dutch church, Sleepy Hollow, the grave and home of Washington Irving, Tarrytown; the points of Revolutionary fame in and about New York, the College of the City of New York, the offices of the *Century*, New York City; and a tour of the territory of the campaign of Trenton, including visits to the battlegrounds of Princeton and Trenton.

Now when it is remembered that in each place the pilgrims had the benefit of the presence and illuminating guidance and instruction of the best local historian, and that almost invariably, either before or after the day's journey, they heard a graphic, terse statement made of the essential facts and ideas for which the city or town in which they were stood, it will be better understood what a rare opportunity was enjoyed. No one who heard Col. T. W. Higginson or Edward Everett Hale in the Old South Meeting House, Boston, Rev. E. G. Porter at Lexington, Frank B. Sanborn at Concord will ever forget what those towns stand for.

MEN WHOM THEY SAW.

And this suggests another most unusual feature of the pilgrimage, viz., the alacrity with which so many distinguished men gave up business or recreation to render aid and give delight by their presence; and to many a pilgrim who for years had been reading about or reading the intellectual product of such men and women, it was quite as stimulating and satisfying to see the notable men and women of today as it was to see the sacred but inanimate edifices, parchments and things of the past.

Of educators, Prof. W. W. Goodwin of Harvard, Prof. W. P. Trent of the University of the South, Prof. H. P. Johnston of New York and Prof. William M. Sloane of Princeton spoke to the pilgrims, while Prof. H. C. Cameron of the latter institution was one of the delighted learners at Boston, Concord, Lexington, Salem and Plymouth.

Of editors, R. W. Gilder of the *Century*, Charles Dudley Warner of *Harper's*, Edwin D. Mead of the *New England Magazine*, Hezekiah Butterworth of the *Youth's Companion*, Talcott Williams of the *Philadelphia Press*, A. E. Winship of the *Journal of Education* and M. H. Bright of the *Christian Work* all addressed the pilgrims—Mr. Gilder making the visit to the *Century* offices delightful for its revelations of art treasures and the speech by Mr. E. C. Stedman, Mr. Warner showing ex-

ceptional cordiality by his acts and words at Hartford, Mr. Mead in his magazine and personally, as well as officially as officer of the Twentieth Century Club—which gave the pilgrims a reception in Boston—doing much to make the pilgrimage a success, and Mr. Butterworth, in his poem read at the Old South Meeting House, tracing the germinal idea of the pilgrimage back to Pestalozzi.

Of men and women known as authors—in addition to those already named—the pilgrims saw, and in most instances heard and met personally, William Lloyd Garrison, Charles Carleton Coffin, James Schouler, J. T. Trowbridge, Margaret Sydney, George B. Bartlett and Hons. Roger Wolcott, Hampton Carson, Charles Emory Smith and W. S. Stryker.

ABOUNDING HOSPITALITY.

Not only did the presence and co-operation of so many distinguished men show the popular estimate of the worth of the idea. Everywhere the leading citizens of the communities visited—sometimes as individuals banded together for the occasion, oftener acting through old and established societies, like the Lexington and Newburgh Historical Societies, or the Salem Essex Institute—took it upon themselves to provide guides, transportation and delectables. Whether subsequent companies of pilgrims can count upon equally royal bounty is problematical. Probably not, but that remains to be seen. Given real, reverent pilgrims, and a cordial welcome and much assistance certainly can be looked for.

QUI BONO?

If the pilgrim is a "stay at home," he or she has memories to last a lifetime. If a teacher of history or literature—all that insight and stimulus that come from personal observation, actual contact with scenes and men, in short, that additional knowledge which, other things being equal, will make the teacher as superior in teaching the history of the Revolution as John Fiske is in writing it, and for the same reason. If an admirer of Emerson or Hawthorne, then an understanding why they could not have written as they did had their homes been in the Shenandoah Valley or in New York City instead of in Concord and Salem. If fathers or mothers—actual or prospective—then determined that the coming generation shall not prove recreant to liberty under law. If patriots, then infinitely more so.

These are some of the direct results easily discovered. As for the indirect—the benefits that pupils, congregations, relatives, literature and good government are to receive—one can only imagine. James A. Garfield, when in college, visited a college-mate in an old Dorchester home. "To think," he wrote, "that these walls have echoed to the shouts of loyalty to George the king, have heard all the voices of the spirit-stirring Revolution, the patriotic resolve, the tramp of the soldier's foot, the cannon of Bunker Hill!" Who knows but to that Western boy, who said in the same letter, "To one who has seen cities rise from the wild forest in the space of a dozen years, and has hardly ever seen a building older than himself, you may be assured that many reflections are awakened by the look of antiquity that everything has around me," there then first came the inspiration that led to the noble life that followed. Daniel Webster soon walked out to Lexington after he opened his law office in Boston, for, he said, he wanted to touch the sacred soil and see the sons of the men who had made independence from Great Britain a certainty. Standing there, is it presumptuous to imagine that he inhaled the air of liberty which fired his blood and cleared his brain for his memorable reply to Hayne?

G. P. M.

THE PLYMOUTH SUMMER SCHOOL OF ETHICS AND ECONOMICS.

BY PROF. GEORGE E. MATTHEWS.

Prof. Felix Adler has announced that the present session of this school is the most successful in its history, both in the number of attendants, in their character as more advanced and appreciative listeners and in financial support. The receipts have been far beyond what were expected. Nevertheless, the school is not self-supporting. This is a pity in view of the admirable work done.

In general the lectures and the lecturers have been not only worthy of the subject chosen, viz., the labor question, but have done themselves justice. This means much when one has a large field to cover in three lectures of an hour each. On the other hand, it must be said that certain lecturers have been inadequate, either from a lack of care in arranging and proportioning material, or in taking an hour to say what could easily have been put into ten minutes, or in wasting time in brilliant, epigrammatic, but hopelessly one-sided, criticism and fantastic allegorizing. But these defects are readily lost sight of in the general excellence of the lectures as a whole.

The three chief lecturers have been the directors of the departments of economics, ethics and the history of religions, viz., Prof. H. C. Adams of Michigan University, Prof. Felix Adler of New York and Prof. H. C. Toy of Harvard. Professor Adams has treated the historical basis of the modern social condition in the clear, masterly manner of a thorough historical student who has a philosophic grasp of the great principles that underlie movements in society. He is a suggestive and stimulating leader for a body of serious students. As one outcome of Dr. Adams's historical treatment may be noticed his suggestion that the menace to society of the presence in it of a propertyless, and hence irresponsible, body of workmen can be removed by giving the workman a legal share in the means of production. Then the workman will have more interest in society than belongs to one who has merely his wages at stake.

THE PLACE OF MONEY IN THE MAKING OF HISTORY.

The money question has not received that amount of attention which the reader of certain Western newspapers might think it entitled to as the most important topic of the times. But President Andrews of Brown University has treated the history of money and has emphasized the enormous influence which it has had both in the decline and fall of civilizations and in the wars for freedom, not excepting our Revolution. One is tempted to ask if human nature is so simple and if our cherished ideas about devotion to human rights and human freedom must be so modified as to make us see that under all the turmoil of political and social strife lies the one great motive—money. President Andrews has dwelt instructively upon the rise and existence of the bondholder class—those who do not produce but who merely manipulate wealth. This is a dangerous but well-nigh omnipotent part of the community.

NEW ASPECTS OF THE IMMIGRATION PROBLEM.

Professor Mayo-Smith of Columbia College has lectured on the Ethical Basis for Social Progress in the United States. He has pointed out the assimilating influences of climate and social environment on the foreigner and regards the outlook as on the whole hopeful. This is due partly to the fact that foreigners come as individuals and not in organized bodies. They thus lose their peculiarities of dress, customs and institutions and are merged in the life about them.

In Prof. J. B. Clark's treatment of the Ethics and the Economics of Distribution there have been such depth and suggestiveness as are highly commended by experts, but which have presupposed greater knowledge and a stronger intellectual grasp than the average

hearer possesses. Yet it is the desire of the directors to gather a company of hearers fitted for such lectures.

SOCIALISM.

Socialism has received a good share of attention both from Professor Adams in his historical lectures and from Professor Adler. The latter has expounded and criticised materialistic, idealistic and state socialism. The last is interesting because it has passed the stage of theory and has been a living fact in Germany for several years, where compulsory old age insurance was established by Bismarck. The lecturer pointed out that in the minds of many it is enough to condemn this form of socialism to say that it is paternal, that is, that it trains the individual citizen to dependence upon the state rather than upon his own efforts. He is not persuaded by reason to live wisely so that he may have a competency when old, but is forced by the state to contribute a portion of his earnings for his alleged future benefit. Thus self-reliance, care, foresight and wise planning for the future are discouraged. In a word, the development of the individual is checked.

Professor Adler has criticised materialistic socialism for supposing that a sufficiency of bread and butter and a house to live in will make men good. Mere physical environment is not enough to produce strong character. Yet the latter is the *sine qua non* of the socialistic scheme. In opposition to socialism which retards and represses the individual, Professor Adler proposes organization. But he does not mean that spurious sort which masquerades under that name in the form of trades unions and the like, for he regards an organism as an ideal existence, whose members are interdependent and are all governed by the idea of the whole. He takes the family and not the human body as the type. Where the family is most rounded and complete and alive in all its relations, there the individual members attain their greatest perfection. This, then, being the type, the professor's one word is—organize.

As a practical step embodying this general idea, he suggests the following: A group of workers in a given trade are to combine, inspired by the idea of work as a service to society and of wages as the incidental reward and means of subsistence. Wages are to be paid to all—larger to the managers and "captains of industry," smaller to the less responsible and less capable. Profits, as a return beyond wages, salaries and other running expenses and reserve funds will disappear. Competition between groups of workers is to be encouraged, otherwise the spirit of bureaucracy and consequent stagnation would enter. Production is to be regulated by, and general oversight intrusted to, industrial boards. There is to be individual ownership but collective use of the means of production.

It is interesting to notice that Professor Adler has no confidence in this or any other scheme for the improvement of society apart from improved character. All finally comes back to this. It is the basis, expressed or implied, of socialism. It is the prerequisite of all enduring industrial improvement. Another point deserving special attention is that Professor Adler wishes to introduce into the workman's life the conception of his toil as a service to society, not merely as a bread machine for himself. This idea of the worth and sanctity of labor, seen in the case of the conscientious preacher and teacher, should become the common possession and guide of the day laborer.

THE HISTORY OF RELIGIONS.

The principal lecturers in the department of the history of religions have been Professor Toy of Harvard, Prof. H. S. Nash of Cambridge, Professor Ashley of Harvard and John Graham Brooks. These lectures, being mainly historical, have not had that present day interest which attaches to some of the work in the other departments. Yet a knowledge of the history of a movement is essential to its

understanding. These learned men have been able to point out not only in a general way the great part which religion has played in the preparation of the present social status, but have shown not a few interesting ties which bind the religious and industrial life of one age to that of another, and thus link the present to the past.

One instance must suffice. Scholarly Dr. Nash, who appreciates sentiment as well as hard facts, made the rather startling assertion that the moving ideas of the French Revolution were found in practical operation in the monasteries of Europe. The mighty principle of liberty, equality and fraternity had existed, not as a war cry but as a rule of quiet, daily life in those much berated communities of monks, where the slave became a freeman, where there were no distinctions of class and where all served one another as brothers. Truly, it is a far cry from a monk's cell to the wild orgies of a revolutionary mob, but it only calls to mind again that the quiet life of the thinker, the scholar and the conscientious though unknown man ultimately becomes one of the great forces that upheave society.

THE SPIRITUAL NECESSITIES CARED FOR.

In the midst of all the attention given to present and urgent problems in the industrial world, the spiritual side of man has not been overlooked. There has been a series of free lectures on Sunday afternoons on great spiritual leaders. The treatment has been such as not only to set forth the peculiar genius and moving thought of the man under discussion and his connection with his age, but to show his permanent relations to humanity and his value as a spiritual force even today. The lectures have been on the following men: St. Francis of Assisi, the incarnation of the spirit of humility, he whose beloved bride was poverty; Savonarola, the prophet, who was yet a "tyrant by the grace of God"; Meister Eckhart, the profound mystic, whose mysticism always took a practical turn and was the constant stimulus to better daily living; William the Silent, who was startlingly declared to be the "founder of Plymouth and the Commonwealth of Massachusetts"; and last, but not least, that indomitable Pope, Gregory the Great.

THE CONCLUSION OF THE WHOLE MATTER.

In trying to give a general idea of the character of this session of the summer school, one is perplexed by the wealth of material. Numerous difficult phases of thought have been presented by different types of thinkers, from the calm, judicial and scholarly method of one to the vehement, denunciatory and passionate criticism of another. Yet there has been unity, not only because all have been discussing aspects of a single topic, but because beneath all differences there has breathed a spirit of loyalty to truth, to country and to humanity—a desire not merely to see facts in their naked reality but to learn their relations and their significance, a spirit which does not rest content with seeing and revealing what is, but desires to bring to pass what ought to be. The gaze is fixed not merely upon the past seen through the uncolored glasses of the objective historical method, nor yet merely upon the present with its pressing problems demanding an immediate solution, but there is a forward look, an anxious though hopeful gazing into the future and an ardent desire not to stand on one side and be mere spectators of the procession of events, but to contribute some real and vital assistance toward the orderly advance and the spiritualization of those great forces which underlie the menacing yet hopeful problems of modern society.

There is, further, a thorough appreciation of the one great though general defect lying at the root not only of the industrial evils of our times, but of the portents of the future—the lack of righteousness. Nothing can take the place of honesty, uprightness and goodness combined with a clear head; in a word, of strong character, and with this any rational

scheme adapted to the particular stage of human progress is workable. A profound feeling that the "times are out of joint" and an equally profound desire to put them back again by the help not only of wise plans but of moral strenuousness is the animating spirit of the school.

THE EDUCATIONAL CONFERENCE AT THE SCHOOL OF ETHICS.

BY SAMUEL T. DUTTON.

Plymouth was not only the landing place and home of the Pilgrims, but it was rediscovered by the founders of the School of Ethics and has been the home of that institution for the past four years. During the past week the School of Ethics opened its doors to a conference upon the ethical bearing of education, especially as regards the labor problem. The wisdom shown by Professor Adler in adding to the school what may eventually become a department of education cannot be questioned. The preparation of the program was in the hands of a special committee, but the meetings of the conference were interspersed with other lectures, and the attendance included not only teachers but nearly all those in attendance upon the School of Ethics.

The value of discussing the broader educational problems in full view of the movements of other social forces cannot be overestimated. At every session of the conference, in an audience of from eighty to 140, there were clergymen, lawyers, professors of economics, as well as school officers and teachers. In this respect, and because the purpose is to investigate and reach conclusions rather than to instruct, this school differs widely from other summer schools.

THEORY AND PRACTICE CLASH.

Three evening sessions were held, when ample opportunity was afforded for discussion of the views presented by the various lecturers. The breadth of view, good sense and fairness shown upon these occasions were most gratifying. An interesting instance of the difference between theory and practice was seen in a discussion of the question whether industrial history can well be taught in grammar and high schools. Professor Ashley in an able paper had urged that it was unwise to teach this subject in grammar schools, as it was beyond the experience and thinking of the pupils. He also favored only incidental instruction of economics in the high schools, Professor Adams of Michigan University and Professor Colby of Dartmouth both concurred in this view, and the teachers and supervisors of elementary schools who were present felt that a hard blow had been struck at the now generally received ideas of unity and concentration in teaching, under which all truth is regarded as available for mental training and may be used by the teacher in simple and concrete forms.

At the next evening conference the teachers had their innings. Professors Hauss and Halling of Cambridge, Professor McPeerson of the University of Georgia and others showed that, for purposes of teaching, history is incomplete without the facts of economic and industrial progress, and claimed that in their own experience there had been no difficulty in leading children to deal successfully with such facts. All agreed that economic philosophy, with its subtle distinctions, had no place in the schools.

DR. MCALISTER'S LECTURES.

Of all the lecturers at the conference Dr. McAlister of the Drexel Institute had the best opportunity, in three consecutive lectures, to cover an important field of inquiry, and he did not disappoint his hearers. His lectures dealt with the industrial, political and ethical relations of the school. Starting with the broad definition that education should bring the child into harmonious relations with his environment, he showed how the progress of thought and the development of art and sci-

ence had constantly made new demands on the school. In tracing the vast industrial changes that have taken place in the last half-century, he urged that industrial training is the only logical and consistent answer to present demands.

Of the various forms which education may take, Dr. McAlister regards the manual training school as the best. In such schools, universally provided by the state, our youth are to learn the dignity of labor. They are to acquire a craft not so much for the sake of knowing it as to conquer the prejudice against it. The recognition of labor in the school gives a dignity to it that nothing else can confer. Through the specialization of labor man has become a tool, but manual training steps in and confers an all around education. It helps the young man to find his true place.

THE SCHOOL AND THE STATE.

The second lecture showed the relation of the school to the welfare of the state. All children are to be taught at school. Aristotle taught this. Prussia has taken the lead in organizing a state system. The free universities of France are an object lesson to the world. The solution of the labor problem lies in giving the working man's son the best possible education.

The continuation schools of England are needed in this country. Instruction in politics should be provided for laboring men. The labor struggle carried into politics will be more dangerous to society than strikes. There is too little skilled labor and too little respect for it. If an office boy is wanted hundreds apply. Advertise for a youth to do skilled work and how scarce are the applicants. The use of tools is elevating, not degrading. Not "arms and the man," but "tools and the man," says Carlyle, "is the true epic of the state." To train to observe, to appreciate and to think increases the power of the worker, and this is the aim of the technical school.

THE ETHICAL DISCIPLINE OF WORK.

The third lecture emphasized the ethical discipline inherent in all work. "The diligent are loved by the immortals," said Hesiod. The gospel of work has converted the curse of Adam into a blessing. Every human being should be taught the moral, disciplinary value of work.

Reformatory education is not hard, grinding toil, but work that calls forth the powers. In the primitive prison there was work in the treadmill, then came work for economic purposes and finally for ethical ends. The artisan of today is less an artist than formerly and has less freedom and creative power.

THE ETHICAL ELEMENT IN VOCATION.

Professor Adler's lecture on organic education was a masterful plea for the ethical element in vocation. Vocational duty, he said, is the backbone of morality. Religion will support and refresh those who do their work well. The individual should be organized in his inner life. One group of ideas should animate him. These ideas should relate to action and should be fused in one paramount purpose; otherwise there is dissipation which leads to destruction.

There should be distinctness in one's vocation expressed in a fixed purpose. It should not be too broad or too narrow. Concentration in action is an economic virtue. The central idea of the school should be service. Children should learn of the gradual rise of working men from slavery to freedom. Studies should be broad and numerous enough to reach all children and to reach them at every point. Three things are desirable for every child—first, to make the ideas of social service dominant; second, to help each individual to choose the kind of service for which he is fitted; third, to prepare him to render that service. How to accomplish these things in the case of the poor is a serious problem. He often cannot choose his vocation. He must go to work early. At this point private funds should be

provided that those of more than average talent may get the best of education. There should be talent-saving stations along the shores of poverty which will rescue those now left to sink in the waves of ignorance.

As the lecture of Dr. Anderson is to be published in the *Congregationalist*, no mention need be made of it here. Dr. Burnham of Clark University discussed the educational movement in Europe in relation to social and political movements. He showed that both in England and Germany liberal ideas and the altruistic spirit had affected all legislation touching education.

THE SCHOOL AS AN ETHICAL INSTRUMENT.

Prof. George H. Palmer of Harvard gave a scholarly address upon the school as an ethical instrument. The tone of the address indicated that the speaker had great reverence for the child and faith in his salvation through normal means. He urged that the primary aim of the school is not to teach morals but to increase intelligence. The child is to be moralized by the training of his intellectual forces and not by lessons in ethics.

The lecture was followed by a discussion in which Professor Adler and others expressed dissent from the views of the lecturer.

THE KINDERGARTEN.

The last lecture by Mr. James L. Hughes of Toronto on the ethical element in the kindergarten was a clear and faithful treatment of the philosophy of Froebel. The space allowed me will not permit of anything more than the merest mention of some of the points emphasized. True unity is to be found in nature and love for her is an essential part of religion. Real power comes not from words but from work. Froebel saw only one process of growth and that was self-activity. Unity and free self-activity include all.

It will be seen from this rough sketch of the lectures that the labor problem was kept well in mind by the speakers. All who listened must have secured at least two definite ideas: first, that education is the most important of all social forces employed to secure the moral elevation of humanity; and, second, that it lies in the power of the school to accomplish much by bringing all children into acquaintance with labor, and so leading them to sympathize with and respect him who toils.

THE FRYEBURG CHAUTAUQUA.

One of the most successful sessions in the history of the Fryeburg, Me., Chautauqua Assembly has just closed. The attendance has been larger than usual and the audiences uniformly larger than in many years, thanks to favoring skies. About a dozen departments of instruction have found interested students, and the subjects taught made up a well-rounded educational system for a summer school. One of the signs of the times was a class in parliamentary law, with a woman as leader. If all the good seed of our summer assemblies fell on good ground it seems as if our national reforms must move sooner to the desired end. No one could fail to be inspired by such speakers as Mrs. Livermore, President Whitman and Dr. J. O. Wilson, and no prophet in Israel pointed out national dangers more faithfully than did they. Madam Layah Barakat showed America through Syrian eyes—a picture far from flattering.

There was in general a wide-awake, up-to-date wisdom that was encouraging. The speaker for effect who chooses language with small regard for fact is fast dying out, and when he came, if he came at all, served to point an excellent moral. Illustrated lectures and concerts held their deservedly high place on the three weeks' program, and the Mt. Washington excursions always attract. Perhaps as a promise of longer sessions a teachers' institute follows hard upon the assembly and some of the cottagers remain for its exercises.

M.

News from the Churches

PASSING COMMENT.

The summer boarders who are faithful in attendance upon church service at the summer resorts are scarcely aware of the help they afford the small churches by their contributions. It is certain that in some instances the churches are directly dependent, in a large measure, upon the extra help received during this season. Could we realize more fully our partial responsibility for maintaining such services, our responses would doubtless be more generous.

There must have been an impressive stillness and a deep interest at that service in Chicago where a sermon without words was preached to an audience the majority of whom could neither speak nor hear.

An enterprising Endeavor Society in Wisconsin has availed itself of the opportunity of proving that it is possible to run business in a practical manner on strictly Christian principles. We are glad to note that thus far this aim has been accomplished.

A church in Maine has hit upon a modern method of going out "into the highways and hedges" to compel people to come in that its house may be full. It leaves no excuse for the remote villagers to stay away from the services.

It is with sincere regret that the church in Duluth, Minn., contemplates the close of the present pastorate—a period of remarkable success for Pilgrim Church, the largest by far in the city. The record of the eleven years' increase of this church in the Northwest is stated elsewhere and compares most favorably with the growth of the city.

The revival among those engaged in the sponge industry at Key West seems to have been as earnest as it was unusual. We wonder how many pastors on their return from vacation will be greeted by thirty-seven new applicants for membership at the first communion in the fall. The call for religious literature for these seafaring Christians ought not to go unheeded.

FROM THE NORTHWEST.

Sunday school work is needed in no place in the country more than in Minnesota, and it is being zealously pushed by Supt. R. P. Herrick and General Missionary J. C. Huntington of the C. S. S. and P. S. The reduction by the parent societies for home missions and Sunday schools this year has greatly reduced the number of helpers throughout the State. But in spite of adversity Sunday school interests have grown in a marked degree. Fearing the loss of that efficient worker, Rev. J. C. Huntington, the churches and individuals have been aroused to give more generously than ever before. Owing to the lack of home missionary appropriations many new and important farming communities are deprived of regular pastoral work, but in such places Sunday schools have been started and they represent all the Christian work that is being done there. Where it is possible the schools are joined in a circuit adjacent to some church whose workers can render them assistance.

Rev. E. M. Noyes, for eleven years pastor of Pilgrim Church, Duluth, has just resigned to accept a call to the church at Newton Center, Mass. During his pastorate the proportionate increase in the membership of the church, from forty to 400, has been greater than that of the population of the city, from 10,000 to 70,000. Mr. Noyes is the oldest resident pastor at "the head of the lakes," and his pastorate is the third longest of our order in the State. Pilgrim Church is a unit in its desire to retain its beloved pastor, whose long service has endeared him to all the interests of the church and city. Minnesota deeply regrets the departure of Mr. Noyes and gladly bears testimony to the high esteem in which he is held among all the churches in this vicinity. His service has been especially val-

uable in the denominational unfoldings in the State. His practical judgment, his broad sympathy and his remarkable insight have contributed constantly to the many problems arising in a comparatively new community. The church at Newton Center is most fortunate in securing such a pastor.

The Baptist churches of Minneapolis are carrying on open air services, at which the pastors and leading laymen speak to unusually large and attentive crowds. Conversions are reported at every meeting, and the movement is doing much good in bringing the gospel story within reach of many who otherwise would not hear it.

J. A. S.

NEW ENGLAND.

Boston and Vicinity.

A conference of Armenian preachers, called by Rev. M. H. Hitchcock and representing congregations in Providence, R. I., and in Worcester, Boston, Lynn, Malden, Cambridgeport, North Newton, Lowell and Lawrence, Mass., was held at Berkeley Temple, Aug. 9. There were morning and afternoon sessions. Reports of the work were hopeful, but in every case they showed the need of earnest, faithful and persevering effort to secure much desired results. Topics pertaining to the special needs of the Armenian communities were discussed with great seriousness and animation. The venerable Dr. Hamlin was present in the morning, remaining to lunch with the preachers. He entered heartily into the discussions. Most of the preachers are graduates of Euphrates College, and all united in an earnest appeal and protest concerning Dr. J. L. Barton's proposed resignation of the presidency of the college to accept the position of foreign secretary of the American Board.

MALDEN.—Miss N. M. Cheney, who has been teaching music in the schools of Nashville, Tenn., left Aug. 13 for the southern missionary station at Canton, China, under the direction of the Woman's Board.

Massachusetts.

LOWELL.—Rev. G. F. Kenngott returned from his European trip on Saturday last and was cordially received by his people. On the day before his departure he received a sick woman into the church at a special service, and by a singular coincidence he reached home just in season to officiate at her funeral.—The John Street Church, which voted to adopt the free seat system last spring, finds that its income in the first three months of free seats exceeds by \$85 its income of the last three months of pew rentals.

Maine.

WINDHAM HILL.—The church has sent a barge every Sunday for some time to bring the people of an outlying village to the services. The effort has met with a good response and it has benefited the church and the village. In another direction a second barge has been started at the expense of the passengers.

GARLAND.—Judge Enoch Foster and wife of Bethel have canceled the debt on the chapel, and summer visitors have paid what was due on the church organ.

REDDINGTON MILLS.—Rev. W. W. Ranney of Phillips is giving a course of lectures on Christ in History. This is a remote district occupying a mountain notch accessible only by a narrow gauge railroad. The audiences number about seventy-five.

Rev. H. G. Mank of New Gloucester reaches a wide field through three Sunday schools and four district prayer meetings, besides preaching.—Rev. S. W. Chapin has entered upon his work at Woolwich again after a few weeks' illness.—Rev. R. T. Hack has returned to Belfast after his third trip abroad.—Mr. J. B. Kettle of Yale Seminary has done successful work since May as supply at Steuben.—Rev. F. H. Sanborn of Turner has closed his work at North Turner, where he has been supplying.

New Hampshire.

SOMERSWORTH.—Mr. J. B. Shapleigh, one of the pillars of the church, died Aug. 2. Up to the end of his long life of eighty-nine years he was a constant attendant at the Congregational Club, and at its last meeting was apparently vigorous in health.

The church in Newmarket, which has long been pastorless and closed, was reopened Aug. 5 for preaching services.—Sixty-nine towns in the State are reported as having no place, as far as known, where liquor is sold.—At Salisbury Heights three Sunday schools have been organized with fair membership and good interest.

Vermont.

CRAFTSBURY.—A new fireproof library building costing about \$1,500 has been erected and contains

about 1,000 books. Rev. R. C. Moodie, through whose agency the building was secured and many of the books gathered, will take charge of the academy the coming year in connection with his pastorate.

KIRBY.—The work under Misses Gale and Yarrow has resulted in about forty conversions, the organization of a large C. E. Society and new life to the church. Their efforts were made among a scattered farming population in the midst of the busy haying season.

Rhode Island.

PROVIDENCE.—Rev. B. Fay Mills preached in Plymouth Church last Sunday, probably for the last time at present in this vicinity as he will leave soon for his pastorate in Albany, N. Y. His suburban estate in Pawtucket is offered for sale.—The Central Church and the First Baptist have held union preaching services during the summer.

RIVERSIDE.—Rev. W. B. Forbush preached his farewell sermon last Sunday evening. His removal is greatly regretted by all, owing to his zealous work. As he enters into a field of larger usefulness he takes with him the love and respect of the churches in the State.

Connecticut.

NEW HAVEN.—By the will of the late Mrs. L. M. Hall, the C. H. M. S. and the Waterbury Industrial School receive \$1,000 each; Hampton Normal School, Va., and Mt. Holyoke College, \$500 each. The remainder, about \$8,000, will be divided equally among the Board of Foreign Missions of the Presbyterian Church, the A. B. C. F. M., the A. M. A. and the C. H. M. S.

NORWICH.—Representatives of the insurance companies that held policies on the Broadway Church, that suffered injury from being struck by lightning, met Aug. 4 and decided that the damage on the steeple and main part of the church amounted to \$5,668. This statement has been accepted by the trustees of the church.

NEWTON.—Rev. O. W. Barker has been holding services in the various school districts of the town on Sunday afternoons. They have been well attended by the people in the different neighborhoods and promise good results.

The Congregational Society at Plymouth has become incorporated with the church.

THE SOUTH.

Florida.

KEY WEST.—A revival of peculiar interest took place among the sponge gatherers of this city while they were out on their last trip. Thirty-seven have applied for membership in this church and five in the Methodist. They are all young men ranging from the age of fifteen years to forty-one. Their reception into the church in a body was an inspiring sight. The pastor, Rev. C. W. Frazer, has suggested the organization of a Spongers' Gulf Mission, and is desirous of receiving from any source books or papers of a religious character, which may be given to the new converts to take with them on their voyages.

THE INTERIOR.

Ohio.

LODI.—Evangelist A. T. Reed has just spent a week here, holding two meetings daily with excellent attendance and interest. A good collection was given to his work.

CLARIDON.—In Rev. H. S. Thompson's four years with this strong country church there have been fifty-four additions and the benevolent contributions have been doubled.

YOUNGSTOWN.—This manufacturing and mining city has suffered keenly from the financial depression. The church, staggering under a heavy debt, has been discouraged. A brother of wealth in another denomination offers to pay half the debt if the church will raise the other half, and there is new hope in the work under the lead of the pastor Rev. D. D. McSkimming, who was recently called here.

CLEVELAND.—Plymouth and Brooklyn Churches have recently lost by death, and within barely a week of each other, two of their most valued members. Both of them were prominent laymen and have been actively identified with the Bohemian Mission Board of the city, in whose important work all the Cleveland Congregational churches have a common interest. Deacon S. P. Churchill was one of the earliest members of Plymouth Church, having joined it when he came to Cleveland from his home in the Berkshire Hills nearly forty years ago. He served several years as trustee of the board. Deacon Stephen Laird came to Brooklyn Village about seven years ago from Trumbull County, Ohio, which he had represented for two years in the Ohio Legislature. For several years he devoted his Sunday afternoons and no little time during the week

to the superintendency of the Sunday school at Cyril Chapel, a branch of Bethlehem Church. Rev. H. A. Schaffler, D. D., who was so intimately associated with both brethren in the Bohemian work, came back from Hudson, where he is spending his vacation, to assist in the funeral services. They will be greatly missed in the churches of which they were honored officers and by all the Congregational churches of the city, in which they were widely known and esteemed and whose common interests lay near to their hearts.—Pilgrim Church has opened its lecture-room for a weekly service in the Polish language, conducted by Mr. J. J. Dessup, who is an assistant to Dr. Schaffler. A large number of Protestant Polish people live within half a mile of the church, and they are very glad of the opportunity to have services in their own language.

Evangelist A. T. Reed has held meetings for a week this summer with the churches at Lodi, Marysville, Ravenna, Madison and Chardon. In each place the work has been effectual in strengthening and reviving members. In several places ten or twelve conversions and additions have followed. Mr. Reed has already three months of his time engaged for the coming winter.

Illinois.

GALESBURG.—In this city of about 18,000 inhabitants, where there were formerly two large and vigorous churches, two new organizations have recently been recognized. The new churches are located in the eastern part of the city, in which there is no church or Sunday school. The councils—one convening Aug. 7, the other Aug. 8—took action for organizing the churches by unanimous vote. The Knox Street Church, in the southeastern part of the city, was organized with thirty-five members. The church is near the railroad depot and a number of railroad men are connected with the enterprise. The other church is the Union, organized and recognized Aug. 8. The evangelistic services preparatory to this action were conducted by Rev. H. S. Wannamaker. But for his faithful and persistent efforts it is doubtful if these churches would have been formed. Counting those above referred to, six new churches in one year have been organized within the Central West Association.

SPRINGFIELD.—Within a few hours of his return from his vacation, Dr. A. E. Stenbridge learned of the death of his youngest child, which, with its mother, had just arrived in England. The sympathy of many friends is extended to the bereaved parents.

CHICAGO.—Mr. J. P. Marsh, a deaf mute and member of the Warren Avenue Church, preached a sermon, Aug. 5, in the Methodist church to the deaf mutes of the city.

The church edifice in Oswego was burned July 17. The building was erected in 1847.

Indiana.

HOBART.—This church, which is struggling with the question of self-support amid depression of local industries, has arranged with Rev. W. M. Mebane of Chicago University to supply for a short term, looking to a permanent pastorate if the necessary funds can be raised.

MICHIGAN CITY.—During the first year of Rev. W. C. Gordon's pastorate congregations have doubled, the membership has increased by the addition of thirty, the Sunday school has grown largely in attendance, the Y. P. S. C. E. has more than doubled in membership and the young men's Sunday evening club has done effectual service.

DUNKIRK.—With the aid of the C. C. B. S. the church has purchased a parsonage before a meeting house has been erected. In this vicinity this is a wise plan, since houses are scarce and rents high.

BREMEN.—Continued reports of progress come from the church under the leadership of Rev. C. M. Arthur. The interior of the meeting house has been decorated and new pulpit furniture purchased by the young people, who raised \$50 for the repairs.

Wisconsin.

HARTLAND.—The church has an energetic Endeavor Society which has introduced two new features into its work. It has opened a new café, which thus far has been a success, and it proposes to maintain for public use a library, the nucleus of which will be formed by gifts of books and magazines.

OSHKOSH.—The foundation of the new edifice of Plymouth Church, Rev. W. L. Demorest, will soon be completed. The corner stone was laid Aug. 12. An address was given by ex-President Merrell of Ripon College.

EVANSVILLE.—Rev. John Scholfield began the fifth year of his pastorate Aug. 5, and was greeted by a large congregation, every seat in the house being filled. The congregations, Sabbath school and C. E. Society are the largest in the history of the

church and the financial condition was never before so good.

THE WEST.

Missouri.

ST. LOUIS.—Rev. George Horst, pastor of the First German Congregational Church, was killed at Lockwood, Aug. 7, by falling from a horse. Mr. Horst was a man of exceptionally fine qualities and greatly beloved by the brethren in the city. He came to this pastorate in 1887, and only one of the St. Louis pastors has been here longer. Under his ministry the church membership has trebled. He was a fine scholar and a man of good judgment, who realized that Christians could be made of the German people, but that patience and forbearance were necessary in the work. His body was buried at Seymour, Ind., his former home. He leaves a widow and three young children.

Iowa.

LYONS.—The church, Rev. C. W. Wilson, after its meeting house has been closed two months for repairs, rededicated the building Aug. 5, Dr. W. E. Brooks preaching the sermon. With new pews of antique oak, artistic stained glass windows, the addition of an alcove for pulpit and choir, new lecture-rooms with sliding doors, a new kitchen and other improvements the edifice is substantially a new building. Among the memorial windows are those placed in honor of Rev. L. J. White, one of the first pastors, and Deacon W. K. Vincent, a faithful worker of the early days. The total cost of the repairs was about \$3,000, all of which is provided for.

ANITA.—Union revival meetings are in progress, the average daily attendance being about 600. There have been a number of hopeful conversions and the interest is growing.

AVOCA.—This town, with a population of about 2,000, has an English and a German church. The First Church, organized in 1870, has a resident membership of 128. During the two years' pastorate of Rev. W. E. Reed there have been sixty-eight additions, all but ten on confession. The German church, Rev. John Single, was organized in 1891. There have been many difficulties and some opposition to the work, but progress has been made and the church is now well established. A house of worship, twenty-eight by forty feet in size, was dedicated Aug. 5. Rev. F. W. Judeish preached the sermon, Dr. M. E. Evers and Secretary T. O. Douglass assisting in the services. The cost of the house, together with a parsonage and other buildings, was \$4,028. At the services \$525 were raised, and if a grant of \$500 is received from the C. C. B. S. the church will be free from debt. There are few places where a German church is needed more than here. Fully one-half of the community are Germans and this is their only church in the town.

DAVENPORT.—Rev. B. F. Boller of the Edwards Church is spending August in Chicago preaching and studying new methods of work.—Bethlehem Church, recently organized, has a new pastor, Mr. P. A. Orth. Before his coming Bethlehem Hall was refitted for the use of the church. This is an English church for Germans.

MASONVILLE.—Following the gospel meetings of Evangelist B. C. Tillitt and Rev. E. W. Lamphear, twelve new members, ten on confession, were added to the church.

MCINTIRE.—The church, Rev. L. M. Pierce, has purchased an organ, secured a building lot and is now receiving subscriptions for a house of worship.

EDGEWOOD.—The late N. G. Platt, who died in May, made bequests to the American Board, the C. H. M. S. and the A. M. A. The amounts cannot now be stated.

The Ogden church, Rev. S. D. Horine, is building a meeting house to take the place of the building destroyed by fire a few months ago.—The church in Lyons, Rev. C. W. Wilson, has remodeled its building at a cost of \$2,000. Dedication services were held Aug. 5.

Minnesota.

EAST DULUTH.—As a result of the labors of Mr. J. E. Kirkpatrick a preliminary church organization of fifteen members has been completed. Rev. J. W. Heyward is assisting in evangelistic services. A large Sunday school and a flourishing Endeavor Society are hopeful features.

GRACEVILLE.—In spite of hard times and reduced appropriation from the H. M. S. the church has paid for a lot and laid the foundation for a parsonage.

WATERVILLE AND MORRISTOWN.—These churches have been prospered greatly by the coming of their new pastor, Rev. W. A. Warren. The parsonage has been repaired and renovated and the congregations have increased largely.

Kansas.

LAWRENCE.—Several churches sustain a union service in the park on Sunday evenings during July

and August, the pastors preaching alternately and omitting their regular church services. The gatherings are large and include many persons who are seldom seen inside the churches.

CAPOMA.—Rev. F. M. Pitkin, who recently resigned, has joined the Universalists. For several weeks he has been holding services in the school-house; but the interest in the Congregational church, under its new pastor, Mr. L. E. Potter, has increased since his arrival, and with hardly an exception the members are faithful to him.

Nebraska.

INDIANOLA.—Rev. George E. Taylor has been appointed field secretary of Doane College. Mr. Taylor has long been in the home missionary work in Southwestern Nebraska and is peculiarly qualified for the new duties which have come to him.

CAMBRIDGE.—Rev. H. S. MacAyeal has completed the fifth year of his pastorate. He now has a prosperous church and one which promised steady growth had it not been for the disasters to crops. Mr. MacAyeal is spending his vacation at home.

The *Nebraska News* for August is a decidedly interesting number. The usual departments are not to be found. A number of communications are printed from educational people and the whole number is devoted to college and academy interests. The object is to call attention to the church schools soon to open.

Colorado.

DENVER.—The pulpit of the First Church was occupied, Aug. 5, by Rev. Myron Adams of Rochester, N. Y. This church is looking toward the Bay State for a pastor. A meeting was held, Aug. 8, to consider the matter of a permanent supply.—Rev. F. T. Bayley is prevented from taking his vacation by the illness of his wife.

Rev. J. W. Gunn of Steamboat Springs adds to his ministerial labor the publishing of a Populist political paper.—Rev. C. C. Kirtland, who has been supplying the Whitewater church, returns to the seminary in the fall for further study.

Oklahoma.

CARNEY.—The church, Rev. Wilson Lumpkin, dedicated its new house of worship July 22. Dr. R. B. Foster preached the sermon. Rev. J. E. Platt assisted in raising the \$87 necessary to clear the debt on the building.

PACIFIC COAST.

California.

SAN JOSE.—During July the Episcopal church has held united services, under the lead of Rector L. D. Mansfield, with the First Church in the house of worship of the latter. At the close of this temporary arrangement the First Church sent an expression of appreciation of the service rendered by the rector and of good will to his church.

SAN FRANCISCO.—At a recent meeting the Monday Club reaffirmed its desire that the National Council meet in this city next year. It asked that the committee be allowed until Sept. 1 to arrange for railroad rates.

Oregon.

SALEM.—The First Church, which is second in the State in size and strength, has successfully weathered the gale of disturbance of two years ago and is ready for a permanent pastor. Rev. S. M. Freeland, who has supplied the pulpit for ten months, has returned to Seattle.

CHRISTIAN ENDEAVOR NOTES.

An Australian society makes a practice of sending to absent friends every week letters made up of brief notes that are handed to the social committee.

The society in the First Church at Sioux City, Io., arranged what they named an "absent members' meeting." The exercises consisted of the reading of letters from members scattered throughout the country.

The society in the Central Church of Bangor, Me., has a flower mission of its own, the flower committee being at the church on Saturday mornings to receive flowers for distribution among the poor children and the sick.

A West Virginia society has a committee whose duty it is to keep a record of the birthday of each member of the society. At each meeting the names are given of those whose birthdays will come during the next week, so that those members may be especially remembered in prayer by the others.

Montana has followed other States in adopting the idea of having a special State Christian Endeavor Day. The day chosen was July 1, and it was observed by sunrise prayer meetings and by rallies in the evening. The theme for the day was missions, and a regular program was arranged for the morning meetings.

The society in the Tabernacle Church in Chicago carries on a "children's outing society." The twenty members that constitute the outing society are divided into ten couples, each of whom take a number of poor children with them for an afternoon in Lincoln Park and talk with them about the sights there. A report of the work is given every week in the regular meeting of the society.

WEEKLY REGISTER.

Calls.

ANDERSON, William, Imlay City, Mich., to Dover and Malden, Ill. Accepts.
 BREWER, Frank S., accepts call to South Glastonbury, Ct., where he has been supplying. Begins work in September.
 CABLE, George A., Minneapolis, Minn., to supply in Belgrade for six months. Accepts. He preaches in North Mankato, also.
 CARR, Edwin S., Cambridge, Mass., to Stillman Valley, Ill.
 CLARK, Charles, Andover Seminary, to West Taunton, Mass., for one year. Accepts, and has begun work.
 EVANS, T. G., Glantaf, South Wales, to Jones Ave. Ch., Cleveland, O.
 GEORGE, Jesse C., Chicago Seminary, to Harmony, Io., to preach in Dickens. Accepts.
 HADDEN, Robert A., to West Pullman, Ill. Accepts.
 HARPER, Richard H., St. Francis, Kan., to Oklahoma City, Okl. Accepts.
 HILL, Charles W., formerly of Benicia, Cal., to Hilo, H. I., where he has been supplying. Accepts.
 HITCHCOCK, Philo, Highmore, S. D., accepts call to West Salem, Wis., to begin work Nov. 1.
 MCLEAN, William, Grand Ledge, Mich., to Presbytery Ch., Croswell. Accepts.
 MEBANE, W. M., Chicago University, to supply in Hobart, Ind., for three months. Accepts.
 MILLS, B. Fay, evangelist, to Fourth Presbyterian Ch., Albany, N. Y. Accepts for one year.
 MORRISON, George M., to permanent pastorate in Marshall, Minn. Accepts.
 POTTER, L. Eugene, Netawaka, Kan., to Caploma and Comet. Accepts, and has begun work.
 PRIOR, I. R., Fort Pierre, S. D., to Bryant. Accepts, and has begun work.
 RAUCKLIFF, Almon J., Hudson, Mass., declines, not accepting call to Maplewood, Mass., and has begun work.
 ROGERS, C. Wellington (formerly Free Baptist), to Newton, N. H., for one year. Accepts, to begin work Sept. 1.
 ROGERS, William C., Brecksville, O., to Ashland. Accepts.
 SMALL, Charles H., Mt. Pleasant Ch., Washington, D. C., accepts call to Hudson, O.
 SPENCER, David B., Plymouth Ch., Peoria, Ill., to First Presbyterian Ch., Marquette, Mich. Accepts.
 SUTHERLAND, John M., Lamont, Mich., to First Ch., Hammond, Ind. Accepts.

Ordinations and Installations.

GRAHAM, John J., O. Winnebago, Ill., Aug. 2. Sermon, Rev. James Tompkins; other parts, Rev. Messrs. L. H. Moses, F. G. Wilcox, L. N. Stratton, D. D. KENNISON, Edward M., O. and C. Rockport, Me., Aug. 7. Sermon, Rev. L. D. Evans; other parts, Rev. Messrs. T. E. Brastow, J. L. Demott, J. E. Adams, L. D. Evans.

Resignations.

BAKER, Edward P., Hilo, H. I.
 FITZGERALD, Edward, New Baltimore, Mich.
 FOSTER, Richard B., Stillwater, Okl., to accept call to Perkins.
 FRITZ, Benjamin F., Greenwich, O.
 GATES, Arthur G., Perkins, Okl.
 GEOGHEGAN, William B., Dane Street Ch., Beverly, Mass.
 NOYES, Edward M., Duluth, Minn., to accept call to Newton Center, Mass.
 ROWLEY, Ralph A., from missionary work of C. S. S. and F. S., Richmond, Wn., to accept call to Leavenworth and Weatchee.
 SAUNDERS, Eben E., Abercrombie, N. D., to take effect Sept. 10.
 THOMAS, Charles N., West Burlington, Io., to take effect Aug. 13.

Dismissions.

MOSES, Dighton, South Granby, Ct., Aug. 7.

Churches Organized.

ELKADER, Io. Sixteen members.
 GALENBURG, Ill., Knox Street, Aug. 7. Thirty-five members. Union Aug. 8. Both recognized also.

Miscellaneous.

BAILEY, Gordon F., West Avon, Ct., on returning from his vacation, received from his parishioners a gift of money to expend on his library.
 BEARD, William F., Huntington, Ct., after his ordination, will go to China as a missionary under the American Board.
 FAY, Prescott, has closed his work in Quechee, Vt., and retires to Saxtonville, Mass.
 HENDERICK, Webster L., preached his closing sermon in Bangor, N. Y., last Sunday.
 MCLEAN, Thomas D., formerly of Blair, Neb., has begun work as pastor in Prescott, Ariz.
 STOCKWELL, Cyrus K., Chicago Seminary, is supplying in Ceresco, Mich., during the summer.
 WEITZEL, Charles T., has returned to Norwich, Ct., from a trip abroad.

CALENDAR.

American Social Science Association, Saratoga, Sept. 3-7.
 American Library Association, Lake Placid, Sept. 15-20.

A. B. C. F. M., Madison, Wis., Oct. 10-13.
 New England Conference of Charities, Newport, R. I., Oct. 10-13.
 A. M. A., Lowell, Oct. 23-25.
 Christian Workers, Toronto, Can., Oct. 25-Nov. 1.

BIOGRAPHICAL.

FRANCIS HENRY UNDERWOOD.

This eminent author and United States consul at Leith, Scotland, since June, 1893, died in that city Aug. 7 from the result of blood poisoning. He was born in Enfield, Jan. 12, 1825, took a partial course at Amherst, studied law and was admitted to the bar in Kentucky; then returned, in 1850, to Massachusetts, where he took an active part in the anti-slavery cause, and entered upon a literary career which soon placed him among the eminent men of the day. While serving as literary adviser of the

publishing house of Phillips, Sampson & Co., he conceived the idea of uniting the literary force of the North to the Free Soil movement by means of a magazine, and the result was the *Atlantic Monthly*, of which he was the first editor, being succeeded at the end of two years by James Russell Lowell. His lectures on American Men of Letters gained him recognition abroad and the University of Glasgow conferred on him the degree of LL.D., he being United States consul at that port at the time. His published works include standard handbooks of English and American literature, biographical sketches of Longfellow, Lowell and Whittier, two novels and a series of imaginative stories, chiefly musical, called Cloud Pictures.

Our consular service loses one of its best representatives and the world of letters a shining light in the death of Mr. Underwood.

JAMES STRONG, LL. D.

One of the most eminent Biblical scholars of the day is removed in the death of Dr. Strong, which occurred in Round Lake, N. Y., Aug. 7, at the age of seventy-two, lacking a few days. Left an orphan at an early age he began the study of medicine, but abandoned it on account of ill health and took up teaching as a profession, and in due time became professor of Biblical literature and acting president of Troy University. Subsequently he occupied the chair of exegetical theology in Drew Seminary, which conferred upon him the degrees of D. D. and LL. D., and was professor *emeritus* at the time of his death. He was a member of the Old Testament Revision Committee, also of the American branch of the Palestine Exploration Society, and an extensive traveler in Egypt and the Orient. His chief work is a cyclopedia of ten volumes, prepared conjointly with Dr. John McClintock, of Biblical, theological and ecclesiastical literature, which holds a foremost rank among books of that class. Dr. Strong was prominent in municipal matters and the first president of the Long Island Railroad, which he projected. At the time of his death he was delivering a series of lectures on Revelation at the summer school.

SUMMER SCHOOLS IN THE NORTH-WEST.

The Waseca Chautauqua Assembly, in the southern part of Minnesota, under the management of Dr. H. C. Jennings, has been very largely attended. It aimed to furnish some enjoyment and instruction for all, from the child to the philosopher. Among the leading instructors was Professor Cooper of Carleton College. The Interstate Assembly at Detroit, in the northern part of the State, had a most interesting program. The leading instructor was Dr. Merrill of Minneapolis.

The halls of the University of Minnesota present a unique scene during these vacation days. A thousand students, most of them teachers, are attending the summer school, which is intended primarily for the instruction of teachers, but students of the university or those taking post-graduate work are also admitted. Their work counts toward their degrees. The library, the laboratories, all parts of the university are open. Prominent among the instructors are Dr. D. L. Kiehle, professor of pedagogy in the university, who has the school in charge, and Miss Lucy Wheelock, who lectures on kindergarten methods.

Windom Institute, located at Montevideo, Minn., in spite of the hard times, has had an unusually prosperous year—more students than at any other period in its history. Geographically this school is most favorably located; being in the western part of the State it has a radius of more than a hundred miles without a rival institution of similar grade. Redfield College, South Dakota, is steadily broadening her influence by adding to her equipments in the way of new departments. They have just called Rev. Aaron Beede to be dean of the college and to teach Biblical theology. This is in line of a forward movement toward establishing a theological training school, so much needed for certain classes of Christian workers in the Northwest.

J. A. S.

We are furthest away from God when we cannot perceive Him in our fellow-beings.—
Lucy Larcom.

EDUCATION.

—Ohio's State University next year will inaugurate a new branch of industrial art training, viz., a course in clay working and ceramics.

—A Protestant Episcopal church and headquarters has just been opened at Chautauqua, N. Y. It is the fifth building of its kind at that educational center.

—Mr. Robert A. Woods of the Andover House, Boston, will lecture to working men on Social Problems at the Wells Memorial Institute, Boston, next winter.

—Prof. S. P. Langley, the distinguished astronomer and secretary of the Smithsonian Institution, Washington, will receive the degree of D. C. L. *honoris causa* at the next meeting of the British Association.

—The Minnesota State University has just lost by fire its large auditorium and drill hall known as the coliseum. All of the equipments of the university cadets and the State school forestry exhibits at the World's Fair were destroyed.

—The old West Church, Boston, made famous by the ministrations of Mayhew, Lowell and Bartol, has been purchased by the city and will be made a branch of the public library and a center of light in the formerly aristocratic, but now greatly altered West End.

—Brooklyn's public schools are to be investigated by a committee of seven, including the presidents of the three leading institutes of the city—Packer, Adelphi and the Polytechnic. They also will make recommendations concerning the introduction of kindergartens and manual training.

—The Martha's Vineyard Summer Institute closed a successful season last week. Over 700 teachers, engaged in their professional work in thirty-five States, were in attendance. Thirty of these were city and town superintendents. Since Dr. William A. Mowry took charge in 1887 this summer school has flourished.

—The Amherst College Glee Club decided to blaze the way to success in England this summer, and it is gratifying to see that these plucky pioneers are getting what they sought. All Amherst alumni and students will rejoice at Professor De Garman's decision to decline his call to Chicago University and to remain at Amherst. This decision is reassuring to the friends of the college.

—Wellesley College has received from the late Mrs. M. H. Sanford of New York City three pictures by Elihu Vedder, a large number of other works of art, the scores of many French, German and Italian operas and the French works in the library of the deceased. To the Boston Museum of Fine Arts are given four pictures by Colman, two landscapes by Charles Griswold and other valuable paintings.

—The New York Association for Improving the Condition of the Poor has begun a commendable work in opening vacation schools for the children in the congested quarters of the city. The teaching is mainly in the line of kindergarten work, and will aim at once to keep the children from the unwholesome streets for half a day and to give them foundations of the best sort for future study. This is a comparatively inexpensive form of help which might well be imitated in other crowded towns.

—Chancellor Canfield of the Nebraska State University was recently honored by the officers of the Ohio State University electing him to the chancellorship of that institution. He carefully considered the call and has just declined the honor in a frank letter. He decides to stay with Nebraska for the reason that he has cast in his lot with the West and thinks his work is not yet done. A plan has been devised for the unification of the educational interests of the State, and the work is so important and so promising that

he will remain as a matter of duty and help to carry out the plan.

— The Doshisha, at its recent Commencement, saw nine nurses graduate from its School of Nurses. Dr. Kono of the Yoshida Hospital at Osaka, a graduate of the Doshisha, and Rev. T. Koki of the same city spoke in highest terms of the valuable service the School of Nurses and its graduates were rendering. Six young ladies graduated from the Girls' School and four received recognition for satisfactory post-graduate work. At the union Commencement exercises thirty-three young men received diplomas from the college, eleven from the theological school, and the schools of science and economics two each.

— The twelfth annual Bible conference at Northfield closed last Sunday. The services of the past week have been notable for the generosity of the attendants. Mrs. George Wilcox has given \$25,000 for the erection of a chapel at the Mt. Hermon School for Boys. It will commemorate the saintly life of her father, Rev. Dr. William I. Budington, and be known as the Budington Memorial Chapel. The women attending the conference have agreed to defray the expense of heating and lighting the new auditorium at the Northfield School, and the gifts of other attendants at this conference will reduce the debt of \$25,000 upon this new structure more than half.

— In 1880 \$79,528,736, or \$1.59 per capita of population, were expended in this country for the public schools. In 1890 the total spent for the same object had risen to \$139,065,537 and the per capita expenditure to \$2.24. Of this enormous sum more than half of it—\$88,829,241—was given to teachers as wages. The total sum spent by national, State and local governments in 1890 for educational purposes was \$145,583,115, and yet at the same time there were in the country 6,324,702 persons ten years of age or over who were illiterate. Of these 3,212,574 were white and 3,112,128 colored, and of the white illiterates 2,065,003 were natives.

— The next annual meeting of the American Social Science Association will, as usual, be held at Saratoga, N. Y., and begin Sept. 3. Professor Giddings of Columbia College will lecture on The Relation of Sociology to Other Scientific Studies. Rev. Prof. W. F. Blackman of Yale will report on the present drift of instruction in sociology in Germany. Professor Macy of Iowa College will show how practical instruction in civics may be secured. Of the program as a whole it can be said that it is exceptionally varied and inviting. Dr. H. L. Wayland is to speak on State Surgery, and Charles Dudley Warner will defend The Elmira Reformatory System.

— Professor Croghan of Atlanta University is full of hope for the negro in this country. "If God had intended us to make a general stampede for Africa he would not have planted twenty colleges for us here in the South" is his way of answering those who look to African colonization as the remedy. His prescription for the situation is:

I think that two good technological schools, centrally located, and as many trade schools as you please are the prime need of the South, so far as the negro is concerned. The effect of these schools would soon be apparent in the increased self-respect of the negro and his greater ability to supply his ever-increasing wants.

— The regents of the University of the State of New York, in a bulletin just issued devoted to the theme The High Schools and the State, show that notwithstanding that the number of such schools is increasing and their rank as institutions of learning rising, they have certain forces to contend against, viz.:

First, the selfish rich, unwilling to contribute their taxes toward the education of the masses; second, the selfish "aristocrats," unwilling that the sons and daughters of the poor, perhaps their own servants, shall enjoy equal opportunities and often surpass in acquirements the children of their masters; third, the demagogue, who always fears and dreads

education, as it robs him rapidly of his constituency.

— Ground will be broken early in the fall for the first building of the American University at Washington, otherwise known as the "Methodist" University. In the original scheme it was stated that no department should be opened until the endowment of the university had reached \$5,000,000, but the hard times of 1892-4 have put a check to the subscriptions, and those who have already made their subscriptions are anxious to see their money put to immediate use. The trustees have enlisted the sympathies of the Epworth League, and this organization has undertaken to raise \$500,000 for the building of an Epworth Hall and the endowment of an Epworth professorship. The endowments now amount to over \$700,000. The university is intended solely for post-graduate work.

— The estimate which such a man as President G. Stanley Hall puts upon the report of the Committee of Ten may be inferred partially from the following:

I am somewhat mortified and ashamed because I have seemed to criticize anything so valuable and monumental as this report. We ought to value it higher than any other document of its kind. But it directs its reforms toward the intermediate school, which is really tied at both ends. The primary and the university should first be attended to. Another note of provincialism in the report is that it seems to disregard Western colleges, as several college presidents have remarked, and has designed all its suggestions for the fitting schools of Eastern colleges. I hope there may follow the recognition of the fact that the college is a secondary thing and that education deals mainly with the masses. I should like to see the value of the A. B. degree degraded to the extent of two years, that school and college might be brought more closely together.

— Oberlin Theological Seminary is starting a department that means much to its students and to the churches. It is to be known as the department of field study and practice. Rev. C. A. Vincent, an alumnus of Oberlin College and pastor of the Congregational church in Sandusky, O., will have charge of it. His unusual success as a pastor eminently qualifies him for the position. The aim of the department will be two-fold—to bring the successful clergymen in contact with the students and the students in contact for a part of each week with the churches and missions in the vicinity of Oberlin. To accomplish the first a series of eight monthly conferences will be held with the students by prominent clergymen and lay workers. At each of these conferences some practical theme will be presented by the one conducting it, followed by an opportunity for the students to ask questions. The themes for the coming year are The Minister in His study, The Minister as a Preacher, The Minister Among His People, The Minister in a Village Church, The Minister in Relation to Public Questions, Institutional Work, The Minister's Place in the Solution of the Industrial Problem, The Evening Service. The second object is to be attained at the earliest opportunity and in ways now under consideration. This new department, it is thought, will place the seminary at Oberlin upon an equal footing in this respect with the schools situated in large cities.

GLEANINGS FROM OUR MAIL BAG.

COMPULSORY ARBITRATION.

I have just read Professor Mead's article upon Compulsory Arbitration with much interest. Most of us feel the force of his objections. But the term "compulsory arbitration" is sometimes used of a plan against which these objections cannot be urged. In this method of arbitration either party can compel an examination of the facts by a board of arbitration and the rendering of a decision, which, however, the board shall have no legal power to compel the parties to accept. The moral weight of such a decision would usually compel the acceptance of its terms by both parties. When either party is clearly seen to be in the right public opinion usually carries the day in its favor. Generally, however, the case is so little understood that public opinion is divided. Such a board would have power

to get at and make public the facts. Its decision, based upon the facts thus ascertained, would so array public opinion in favor of obedience to its requirements that the party refusing to abide by its findings would be driven to the wall.

F. A. H.

Professor Mead's arguments against compulsory arbitration, as he defines it, are more than sufficient to condemn it; but is he dealing with the conception of it which is most commonly in mind at the present time? Is not arbitration or its equivalent possible between organizations in controversy—organizations of capital on one hand and organizations of labor on the other—an arbitration which shall come to a decision on the merits of the dispute and, having published that decision, let public sentiment enforce it? A corporation and a labor union may each be compelled by law to submit their differences to investigation when the public are inconvenienced by their strife without a particle of tyranny to either party. When an impartial tribunal has disentangled the conflicting claims, as in the case of the Pullman strike, and published its findings the matter can very safely be turned over to the public, which will find ways to enforce its verdict upon either of the contending parties who dares disregard it.

S.

SPIRITUAL FOOD FOR WESTERN WORKERS.

A pastor in the far West has received from an Eastern friend a copy of *Northfield Echoes*, and his longing is newly aroused for the spiritual quickening which many are receiving from the meetings for Christian culture, now so numerous and inviting. Those who have never visited these home missionaries on their own fields can hardly appreciate their isolation and its effects. A visit to an inspiring gathering of Christian workers would be highly valued by them and the memory of it would be an abiding inspiration. This pastor says:

Some of our Western pastors, from year's end to year's end, never meet an Eastern brother of the same faith, rarely, if ever, attend a conference, seldom, if ever, leave their pulpits, and are isolated from other workers to a greater degree than are foreign missionaries. They get faint echoes of the yearly Christian Endeavor rally, of the convention of Christian workers, of Northfield Bible schools and Chautauqua assemblies, and may, perhaps, attend local conferences of churches once in every two or three years.

Nothing would so inspire the missionary worker as a two weeks' session at Northfield, or a meet with the workers at Cleveland Y. P. S. C. E. and elsewhere, and the tolling, uncomplaining missionary's wife would return to her charge filled with new desires and loving, sacrificial labor by a rest of a week or so. The writer has for two years and six months held to his post every Sabbath day, not missing a single service. He has attended during that time but one local conference. His wife has not left the village for a single day since she came.

Are there not churches or individuals that would like to provide such a change for some of our much tried men out West, or are there not churches near the lake shore or seashore that would allow a Western pastor to occupy the pulpit for a few Sabbaths, paying him sufficient to cover his expenses?

A PRAIRIE WORKER.

THE DEFECTS OF THE PRESENT SYSTEM.

Those who seek to do away with the present organization of society, which they describe by various names, such as the social system, or the industrial system, or the competitive system, can present forcible arguments against things as they are, and furnish what seems not a little excuse for those who advocate revolution. But when they undertake to propose a substitute for the present system, to be used by the same people who use this one so unsatisfactorily, their difficulties are great. A clergyman who is friendly toward socialistic movements and who has had extensive experience as a pastor of some of the largest churches in several cities, in a private letter states the position of many who pray and strive for better social conditions. He says:

It is useless for us to try to defend the present system as free from grievous misuse. Take one example. Last winter there were, it is said, 50,000 persons in New York without employment. Most of them were not the idlers who always hang about the city. They would work if they could. Many of them needed bread and it had to be given to them.

Most of the middle class was straitened, but most of the alms came, as usual, from that class. Meanwhile, Russell Sage could meander through Wall Street and accumulate \$1,500,000. The necessities of his fellowmen furnished the conditions of his success in adding needlessly to his vast estate.

But *per contra*: in a like time of stringency, Deacon — of Troy, N. Y., went about the streets, sought the young business men, who had recently entered on business and were on short capital, looked into their affairs and gave them advice, which he followed by loans without interest payable after the stringency might be past. After his death they told me the facts, and said, "He was the father of most of the business men of this city."

So a man can be a good Christian even under the system as it exists. This we must insist, for the system cannot be materially changed for a long time. If we were ready to make the change the labor of developing a program would take half a generation. And then I doubt if it would work. Evolution must be the law.

If you ask me how I would get about the process I reply, where the present system pinches take off the pinch. Keep doing that and immediate relief gives courage to proceed and little by little the system will be improved into a better one, and finally the better into the best. J. T. D.

THE NEXT FORWARD MOVEMENT IN BIBLE STUDY.

A Connecticut pastor has a suggestion which beyond doubt will be approved by most students in our theological seminaries. This is the scheme he proposes:

And this movement? It is a trip to the Holy Land. It is a co-operative class composed of young men about to graduate from our seminaries all over the land—its lecture-rooms, Judea, Samaria and Galilee, its lecturer, the best dragoon Palestine can offer, aided, perhaps, by some eminent specialist in sacred history and geography.

In all seriousness, is there not here a gap in the present course of study at our theological schools which ought, at the earliest possible moment, to be filled? Will any one deny the great importance to the preacher of personal acquaintance with the places, manners, customs and conditions which in a hundred different ways throw light on his pulpit themes? Is not the period of the preacher's preparation the best time for this illuminating course of study? Is it not, in nine cases out of ten, his only possible time?

In Mr. Chandler's admirable articles on Forward Movements in some of our seminaries, we are reminded of the emphasis laid in these days on the direct study of the Bible. Can our seminaries longer afford to omit from their course that direct study of the land which, more than all study at second-hand, will help to interpret the story and the teachings of the book? Is it unreasonable to believe that a hearty interest in the matter, with wise and steady effort, would result in securing sufficient means by the coming spring to enable many of our seminaries to offer their students this delightful and eminently practical post-graduate course on terms so easy that few of these, if any, would be obliged to deny themselves the privilege?

WHAT MEN SAY.

— We are teaching our young men everything except this: to teach themselves and to look the Lord Jesus Christ in the face.—Prof. J. Stuart Blackie.

— Perhaps it will surprise you to know that today Italy is doing more in economic science than any other nation in the world.—Prof. H. B. Adams, Johns Hopkins University.

— We may be saved for the love of truth, but we are saved by faith in Jesus Christ, and in Him as crucified, by the experience and not the intelligence of a historic event which (mystically, if you like) becomes the event, also, of our own personal lives.—P. T. Forsyth.

— The fact that Christ found His first disciples among outcasts and sinners teaches us the lesson that those who have passed through the agony of great moral struggle may rise to far better things than those who have always walked in the smooth paths of Philistine morality.—Feliz Adler.

— Blessed are they that were born to the heritage of a Scottish Sabbath. . . . There are those who scoff. We do not wonder. There are that would laugh in the face of God Almighty and think the folly a patent of nobility.

For of fools there is no end while this world lasteth.—S. R. Crockett.

— A child ought never to learn consciously anything that it can learn unconsciously—never to be instructed in anything that it can acquire by imitation or habituation. It may be set down as a general truth that all knowledge or habit consciously acquired is prosaic, insecure and dead compared with that which comes through unconscious imitation.—Thomas Davidson.

— The right of the citizen to use in his own house and at his own table his own victuals and drink is not here called in question. But the platform on which all can stand is hostility, unrelenting and untiring, against the open grogshop, which is the gateway to perdition; for it has been declared upon authority from which no appeal can be taken that "no drunkard hath eternal life."—Hon. Hiram Price, ex-Commissioner of Indian Affairs.

— The title to public consideration or leadership in public affairs by reason of descent is not an American idea. Every citizen of the commonwealth, of whatever parentage and wherever born, should feel her inspiration and be a guardian of her fame. The Scripture tells us that none are Abraham's seed but those who do the works of Abraham. Mr. Emerson told Kossuth when he came to Concord that the dust of our heroes beneath the sod recognized his as a footstep kindred to their own.—Hon. E. R. Hoar.

— To my mind the deeds of war, which we call heroism, pale in comparison with the unrecognized courage of the leaders of colored education in the South. . . . General Armstrong died from overwork, and others like him sacrifice health and leisure to the great cause. When one thinks of the indifference they encounter, of the rebuffs they meet, treated often like mendicants, as though their mission were a selfish one, I wonder at the persistence, patience and hopefulness which animate them.—William Lloyd Garrison.

— A church is not a building, a church is not an organization, not a charitable institution; it is a spiritual idea, a fellowship of souls, a service of God. That is the reason why the state never did create a church, and never can create one. The eternal fitness of things, or necessity of things, makes it impossible. The state can endow a sect or adopt an ecclesiastical form or patronize by subsidy a particular institution, but the state cannot create a spiritual fellowship, a divine brotherhood, a Christian church. The state cannot make men pray or believe, or love or forgive. That is a region from which thrones and parliaments are excluded, and without these what is a church? It is a lie, an irony, a su-

preme effort in profanity.—Rev. Dr. Joseph Parker.

— My faith in free institutions, originally strong (though always joined with the belief that the maintenance and success of them is a question of popular character), has in these later years been greatly decreased by the conviction that the fit character is not possessed by any people, nor is likely to be possessed for ages to come. A nation of which the legislators vote as they are bid, and of which the workers surrender their rights of selling their labor as they please, has neither the idea nor the sentiments needed for the maintenance of liberty. Lacking them, we are on the way back to the rule of the strong hand in the shape of the bureaucratic despotism of a socialistic organization, and then of the military despotism which must follow it; if, indeed, some social crash does not bring this last upon us more quickly.—Herbert Spencer.

The great, true socialism of the future, the great thing that is going to make us all work together as the generations pass by, is the mutual need and the assurance that, for such vast work as has got to be done in this world before all shines perfectly with true luster, God is going to require service of every man with every other man, and all true serving men are brethren. And the work that any of us do is so great, and the work that any of us do is so little, that we may well join hands in doing it, and never question which is the strongest, if we can only be one in the brotherhood of united souls.—Phillips Brooks.

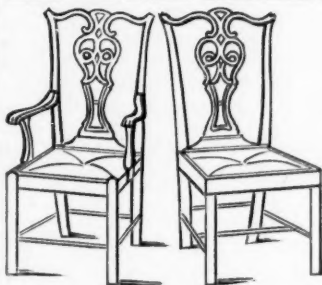
A Beautiful Baby

Was our boy, plump and healthy, but sores broke out on his neck and his eyes were affected so that he could not see for a number of weeks. For two years he suffered terribly, and seeing Hood's Sarsaparilla advertised we concluded to try a bottle. After the first bottle was gone he began to feel better. The medicine seemed to drive out more of the humor for a short time but it soon began to subside and in a few months

Hood's Sarsaparilla Cures

his neck became entirely clear from the sores, and we also noticed that his eyes were much better. We have used nearly twelve bottles of this medicine and the child is now six years old and is the healthiest one in the family. Mrs. LEY, 432 East 15th St., New York City. Get Hood's.

Hood's Pills are gentle, mild and effective.



Here, for example, are some old flag-bottomed dining chairs, which not only delight the eye, but they can be used by the present generation. They are more comfortable than any modern frames, and the cost is about half the price charged for rickety "antiques."

There can be no pride or sentiment surely in the ownership of the antiquated furniture of some-one-else's family. Its only value is its historic shape, and this is far better reflected in our exact copies of famous originals.

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ANTIQUE FURNITURE

The love of the shapes and forms of a century ago has been but half satisfied by the rickety old furniture in the second hand shops. It delights the eye, but cannot be commonly used on account of its decrepitude.

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Paine's Furniture Co.,

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BOSTON.

THE BUSINESS OUTLOOK.

At this writing the tariff nightmare is still operative and there is no foretelling just when or in what manner it will be dissipated. It seems certain that the tension between the factions at Washington is so great that an end will be reached in the course of a day or two. Let the end come and soon. Whatever the form of settlement it will be hailed gladly, and our merchants and manufacturers will set about the task of accommodating themselves to new conditions and begin to build anew their business. [As we go to press news comes that the House has accepted the Senate bill with an understanding on its own part that it will propose four separate bills later, putting sugar, coal, iron and barbed wire on the free list.—Eds.]

The government report, of Aug. 1 on the crops, has been made and is on the whole discouraging. To be sure, the outlook for the cotton yield is excellent, and in so far as the South is a grower of corn that section is well favored. In fact, the general outlook for the South as far as crops determine is most favorable. In the great corn-growing States of Iowa, Kansas and Nebraska, however, the hot winds, following a prolonged drought, have worked extensive damage, and farmers in those States will suffer exceedingly. The damage done in Illinois is hardly less. In the wheat-growing States the crops have done better, but by no means very well. It may be summed up that the damage done to the growing crops through the West has been so great that the business, not only of that section, but of the whole country, is likely to be affected by it. Already the premature movement of live stock to market, the higher price of corn, the removal of farmers indicate the extent of the disturbance.

A better demand for money, increasing bank clearings and frequent gains in railroad earnings show that there is a slightly better tone to the markets and general business outlook. In part this is due to the regular expansion of trade which begins in August, but it is in part due to the fact, or is evidence of the fact, that the worst point of the current depression has been witnessed and past. The speculative markets are broadening and once more there is a disposition on the part of the public to buy railroad stocks. This is notwithstanding the shocking disclosures in regard to the misstatement of earnings and accounts of the Atchison Railroad—misstatements which are virtually admitted by the late president of the corporation.

Financial.

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Marriages.

(The charge for marriage notices is twenty-five cents.)

HOLTON—SEARS—In North Amherst, Aug. 7, by Rev. George H. Johnson, Edward P. Holton of the Madura Mission, India, and Gertrude M. Sears. Mr. and Mrs. Holton sail for India Sept. 7, and will have the oversight of several schools.

McCLOUD—CARTER—In Amherst, Aug. 8, by Rev. C. C. Carpenter of Andover, Albert Carpenter McCloud and Edna Adelle Carter, both of Amherst.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

BINGHAM—In Dubuque, Ia., July 28, at the home of his son, Rev. Joel S. Bingham, D. D., aged 78 yrs., 9 mos. His death will bring deep sorrow to many loving hearts.

RICHMOND—In Danvers, Aug. 2, Mrs. Sarah Richmond, mother of Rev. James Richmond of Litchfield Corners, Me.

SMITH—In Northford, Ct., Aug. 1, suddenly, Edward Smith, aged 62 yrs., 6 mos.

WOODBURY—In Lynn, Aug. 12, J. Porter Woodbury, aged 86 yrs. For many years a member of the First Congregational Church of Lynn.

MRS. ANNER R. DOWDEN

Died in Ashburnham, Mass., July 23, at the age of fifty-six years. Two sons and two daughters survive her. She was a member of Mt. Vernon Church, Boston.

Born and reared in a home where God's Word was loved and God's Day honored, she early became a follower of Christ and testified to the reality of her discipleship by unwavering faith in all God's promises and by a daily life of helpfulness toward others. It may truly be said of her that she was "faithful in that which is least."

It seemed divinely planned that, having passed all of the maturer years of her life in other cities and towns, a few weeks before her death she should revisit the scenes of her youth, and that within sight of her childhood's home and amid the scenes she loved so well the message should come calling her to the city of the great King. The summons came suddenly and the Master's promise was again fulfilled, "I will come again and receive you unto Myself."

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ALL TRAVELING EXPENSES INCLUDED.

A Party will leave Boston September 3 for a Grand Tour of Sixty-Seven Days to

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The trip will include a week in the National Park, ample stops at Seattle, Victoria, Tacoma and Portland, the Columbia River, the picturesque Shasta Route, and extended visits to San Francisco, Monterey, Santa Barbara, Los Angeles, San Diego, etc., returning via Colorado.

Thirty-Five Summer and Autumn Trips of Five to Twenty-One Days to the Principal Resorts of New England, New York and Canada, in August and September.

Tour to the Yellowstone Park and return, September 2.

Annual Winter Trips to California, once a month or oftener, beginning in October.

Send for descriptive book, mentioning whether Yellowstone or summer tour is desired.

RAYMOND & WHITCOMB,
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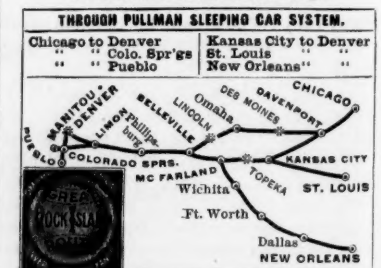
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JNO. SEBASTIAN,
Chicago, May, 1894. Gen'l Passenger Agent.

THE NEW PSYCHOLOGY AND THE CHRISTIAN RELIGION.

President G. Stanley Hall of Clark University, writing on The New Psychology as a Basis of Education in the August Forum, says:

The services of the new psychology to the Christian religion I believe it is impossible to overestimate. Its teachings of the manifold human degeneracies make the doctrine of sin as vital as with the most ardent of the old hermetologists, and far more tempered and potent. The natural history of adolescence leaves out nothing, and reduplicates all the teachings of every church about the new life. Love, which began with the first maternal care of offspring, and is now almost filling the horizon of evolutionists, is becoming as central and profound as it was with Jesus and Paul; while law, both moral and natural, blessedness or euphoria as the joy of existence, torment as physical pain or psychalgia, now carefully explored in many ways, deepen and intensify all Scriptural contrasts between bliss and torment. Thus, in many ways, the Bible is being rerevealed as man's great text-book in psychology, dealing with him as a whole, body, mind and will, which has been so misappreciated simply because it is so deeply divine. In place of the petty truces between science and religion, mind is being flooded and transfused with a vaster conception of the universe and man's place in it, which is giving reason a new cosmos with the old Bible sense of unity and love at the core.

ANTIQUE FURNITURE.—The rage for antique furniture was largely born of the historical interest which attaches to its interesting shape. The furniture manufacturers are now supplying this demand in accurate reproductions of the most famous historical pieces of earlier centuries. It is a rich treat to go through the warehouses of Paine's Furniture Company on Canal Street and see the antique shapes and forms reproduced even to the most accurate coloring of the wood. There is a reason for the purchase of such furniture in its increased comfort over modern frames.

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That it fully meets this demand is attested by its wonderful record of sales, which are far greater than any other make.

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REMEMBER the great question is not what you pay for an organ, but what the organ pays you in a musical way. On this point we refer to the reputation of the Estey Organ, favorably known in every civilized country on the globe. *Large illustrated catalogue free.*

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A popular resort for health, change, rest or recreation all the year. Elevator, electric bells, steam, open fireplaces, sun-parlor and promenade on the roof. Suites of rooms with baths. Dry tonic air, Saratoga waters, croquet, lawn tennis, etc. Massage, Electricity, all baths and all health appliances. New Turkish and Russian baths. Send for illustrated circular.

Subscribers' Column.

Notices in this column, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Post office addresses of ministers twenty-five cents each.

Works of Dr. Nehemiah Adams.—Balance stock of the works of Rev. Nehemiah Adams, D. D., at about half-price, consequent upon change of publishers. Orders received by Mrs. D. W. Job, South Walpole, or Cong. S. S. and Pub. Society, Cong. House, Boston.

POND'S EXTRACT cures pain and suffering. Beware of spurious and dangerous imitations.

CERTIFIED MILK.—Every dairy supplying our condenseries is under supervision. Milk is produced under rigid hygienic rules. The company's reputation is therefore a certificate of the absolute purity of the Gail Borden Eagle Brand Condensed Milk.

REDUCED RATES TO WASHINGTON, D. C.—Grand Encampment of the Knights of Pythias of the World. The biennial encampment of the Supreme Lodge and grand encampment of the Knights of Pythias of the world will be held at the national capital, Aug. 27 to Sept. 5. For this occasion the Baltimore & Ohio Railroad Co. will sell round trip tickets at reduced rates from all points on its lines east of the Ohio River, Aug. 23 to 28 inclusive, valid for return trip until Sept. 6; a further extension of time to Sept. 15 can be secured, provided the ticket is deposited with the joint agent at Washington, D. C., on or before Sept. 6. The rate from Philadelphia will be \$4, Pittsburgh \$8, Cumberland, \$4.55, and correspondingly low rates from all other stations.

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Drop a common lantern
and it's done.



Side-Lift Lantern.

The S. G. & L. Co. LANTERNS have the Stetson Patent Safety Attachment, assuring entire freedom from this danger. They are perfect lanterns. They can be filled, lighted, regulated, and extinguished without removing the globe.

Buy them of your dealer. He has them, or can get them for you if you insist. Send for our catalogue.

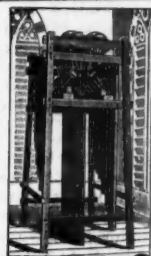
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Write Geo A Macbeth Co, Pittsburgh, Pa, for "Index to Chimneys"; and make your dealer get the right shape and size and glass.

Pearl glass, pearl top, tough glass.

Church Equipment.



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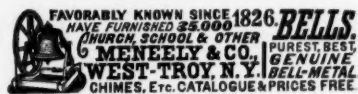
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Successors to WM. BLAKE & CO.

Manufacture bells of every description, single or chimes,
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FRANK'S Patent Reflectors give the Most Powerful, the Softest,
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designs. Send size of room. Get circular and estimate. A liberal discount
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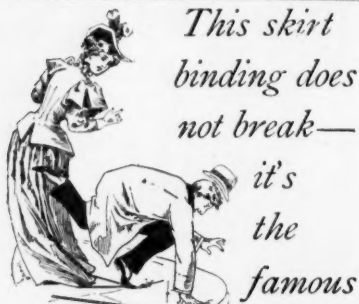
IS THIS THE WAY OUT?

The sailors in vessels engaged in commerce on the high seas are recognized by these laws as a class performing an important public service and as men whose character and employment expose them to oppression and fraud. Their contracts for labor are therefore taken under the nation's protection; they are carefully screened even against their own imprudence; representatives of the government are made their guardians at home and abroad; their food, clothing and medicines are assured them in sufficient quality and amount, and their wages are made a lien upon the vessel they tread while a plank of it remains. In short, the owner or master who employs them is made to know, in all his dealings with them, that his men are wards of the law, and that any trespass on their rights is a crime against his country. Wherever the United States can boast a representative or a gun there is a tribunal to prevent or punish oppression or fraud toward its seamen. But in return for this liberal grant of peculiar rights the sailor assumes duties which are no less peculiar. That which we call a strike on land is at sea a mutiny and desertion, and is punishable by a long term of imprisonment at hard labor. Sailors who should join at sea in a boycott like that of Debs would become pirates and suffer death. The suggestion that the principles recognized in our maritime laws, and yet more rigidly in the army regulations, be applied, with appropriate modifications, to the service of society upon public highways and other lines of intercourse, the free use of which is the first necessity of the community, is the only one which fully meets every emergency threatened by the unrest of labor, and at the same time contemplates the absolute protection and wise extension of its rights and privileges.—*Harper's Weekly.*

If you have a ten-year-old boy it would be well to write Mr. H. W. Siglar, proprietor of the Siglar School at Newburgh-on-Hudson, N. Y. He has had wide experience in educating boys and probably you could not place your child in better hands.

We have just received a very neat volume entitled Evans's Advertising Handbook. It gives in a terse manner most valuable information regarding the leading publications of the country, the result of thirty years' experience. It also contains some handsome sample advertisements prepared by the author. It is of convenient size and in every way true to its title, an Advertising Handbook.

HOOD'S HELPS THEM ALL.—"My husband was very sick and all run down and could not take more than a teaspoonful of food at a time. I decided to give him Hood's Sarsaparilla and he began to gain and now he has got so he works every day. My little girl had no appetite and I gave her Hood's Sarsaparilla and now she is able to eat as well as ever. I have taken Hood's Sarsaparilla for rheumatism and biliousness and it has been a great blessing to me." Mrs. Annie Dunlap, 885 East 4th Street, South Boston, Mass. Hood's pills cure sick headache.



"S.M.&M."

First Quality
Bias Velveteen Binding
that lasts as long as the skirt.
Ask your dressmaker.

The Congregationalist

THE best investment in real-estate is to keep buildings well painted. Paint protects the house and saves repairs. You sometimes want to sell—many a good house has remained unsold for want of paint. The rule should be though, "the best paint or none." That means

Strictly Pure White Lead

You cannot afford to use cheap paints. To be sure of getting Strictly Pure White Lead, look at the brand; any of these are safe:

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"BEYMER-BAUMAN" (Pittsburgh). "MORLEY" (Cleveland).
"BRADLEY" (New York). "MISSOURI" (St. Louis).
"BROOKLYN" (New York). "RED SEAL" (St. Louis).
"COLLIER" (St. Louis). "SALEM" (Salem, Mass.)
"CORNELL" (Buffalo). "SHIPMAN" (Chicago).
"DAVIS-CHAMBERS" (Pittsburgh). "SOUTHERN" (St. Louis and Chicago).
"ECKSTEIN" (Cincinnati). "ULSTER" (New York).
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FOR COLORS.—National Lead Co.'s Pure White Lead Tinting Colors.

These colors are sold in one-pound cans, each can being sufficient to tint 25 pounds of Strictly Pure White Lead the desired shade; they are in no sense ready-mixed paints, but a combination of perfectly pure colors in the handiest form to tint Strictly Pure White Lead.

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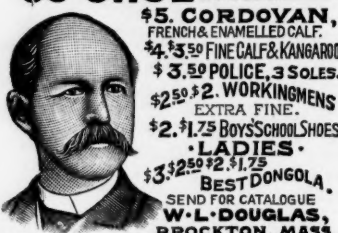
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Because, we are the largest manufacturers of this grade of shoes in the world, and guarantee their value by stamping the name and price on the bottom, which protect you against high prices and the middleman's profits. Our shoes equal custom work in style, easy fitting and wearing qualities. We have them sold everywhere at lower prices for the value given than any other make. Take no substitute. If your dealer cannot supply you, we can.

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\$14 Buys our 9 drawer walnut or oak improved High Arm Singer sewing machine. Newly finished, nickel plated, adapted to light and heavy work; guaranteed for 10 Years; with Automatic Bobbin Winder, Self-Threading Cylinder Shuttle, Self-Setting Needle and a complete set of Steel Attachments shipped anywhere on 30 Day's Trial. No money required in advance. 75,000 now in use, World's Fair Medal awarded machine and attachments. Buy from factory and save dealer's and agent's profits.
FREE Cut This Out and send to-day for machine or large free catalogue, testimonials and Glimores of the World's Fair.
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The curative agent is Pure Oxygen taken into the system from the Atmosphere by the action of the instrument.

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IT HAS NEVER BEEN APPROACHED
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in these States only, have proved the value of this treatment in all forms of disease, acute and chronic. None need fail of great benefit.

Send for free Circular containing Testimonials from many well-known Clergymen, Physicians, Professors, and a host of intelligent users of the Electropoise, who commend it for benefits personally received.

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STOPS TOOTHACHE INSTANTLY
(GUARANTEED)
DON'T TAKE IMITATIONS. All dealers,
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Happy experience, coming
from hints—or



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As to cleanliness, if you want the happy experience, take the hints that Pearlina gives. Use Pearlina for all kinds of washing and you have ease and economy. Is there a hint in the fact that hundreds of millions of packages of Pearlina have been used, and the sale increases? If you want sad experience, take the old way with soap, and rubbing and scrubbing. That's hard for you, and for the things that you wash. It's all rub, rub, rub 420 JAMES PYLE, N.Y.

ADAMSON'S BOTANIC COUGH BALSAM,

CURES
COUGHS, Colds,
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AND ALL DISEASES LEADING TO
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Regular Sizes, 35c. and 75c.

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Trial Size, 10 Cents.

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Is it getting thin—lessening in volume? If so, I can help you. If totally bald do not write. Select family patronage for 10 years. If interested, send self-addressed stamped envelope to Miss RACHAEL T. WYATT, Centerville, Mass.

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The old plan of cooking fruit preparatory to placing it in jars robs it of all vitality and delicacy of flavor.

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obviates all this and keeps the fruit fresh and firm in its natural state. For Preserving Jams, Jellies, Marmalades, Pickles, Catsups, Cider, etc., it stands without an equal. Simple, tasteless, harmless, cheap. Mold and fermentation are unknown where it is used.

SAMPLE BOX—enough for 15 Gallons—sent by mail on receipt of 50 CENTS.
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Notices and Societies.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to a line). See Subscribers' Column for personal notices, addresses, church and individual wants, etc.

NOTICES.

PLYMOUTH ASSOCIATION, at the Pavilion, Plymouth Beach, Aug. 21, 10 A. M.

BENEVOLENT SOCIETIES

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House, Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent investment fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlessey, New Haven, Ct.; Treasurer, Rev. S. E. Forbes, Hartford, Ct. FORM OF A BEQUEST. I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State from 224 Congregational House, Boston. REV. CHARLES E. RICE, Secretary.

BOSTON SEAMAN'S FRIEND SOCIETY, founded December, 1827; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

REV. ALEXANDER MCKENZIE, D. D., President.
GEORGE GOULD, Treasurer.
BARNA S. SNOW, Corresponding Secretary.
Congregational House, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustain chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the Sailor's Magazine, Seamen's Friend and Life Boat.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.
REV. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union, established in the city of Philadelphia, ——— dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 85, Boston. Post office address, Box 1622.

CONGREGATIONAL MINISTERIAL BUREAU, organized 1874, furnishes churches, free of charge, with Sabbath supplies, stated supplies and candidates. Address Rev. W. F. Bacon, Congregational House, Boston, Mass.

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CLUB OF FIVE, ONE AT LEAST BEING NEW, \$10.00.

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So MRS. F. E. BAKER,
of Galveston, Tex.,

—SAYS OF—

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"Having used Ayer's Hair Vigor for years, I find that it keeps my scalp clean and the hair in the best condition. My mother, now sixty years of age, has as fine a head of hair as when she was forty, a fact which she attributes to the use of Ayer's Hair Vigor. It thickens the growth of the hair and restores gray hair to its original color. I cannot see how this preparation could be improved."—MRS. F. E. BAKER, Galveston, Texas.

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